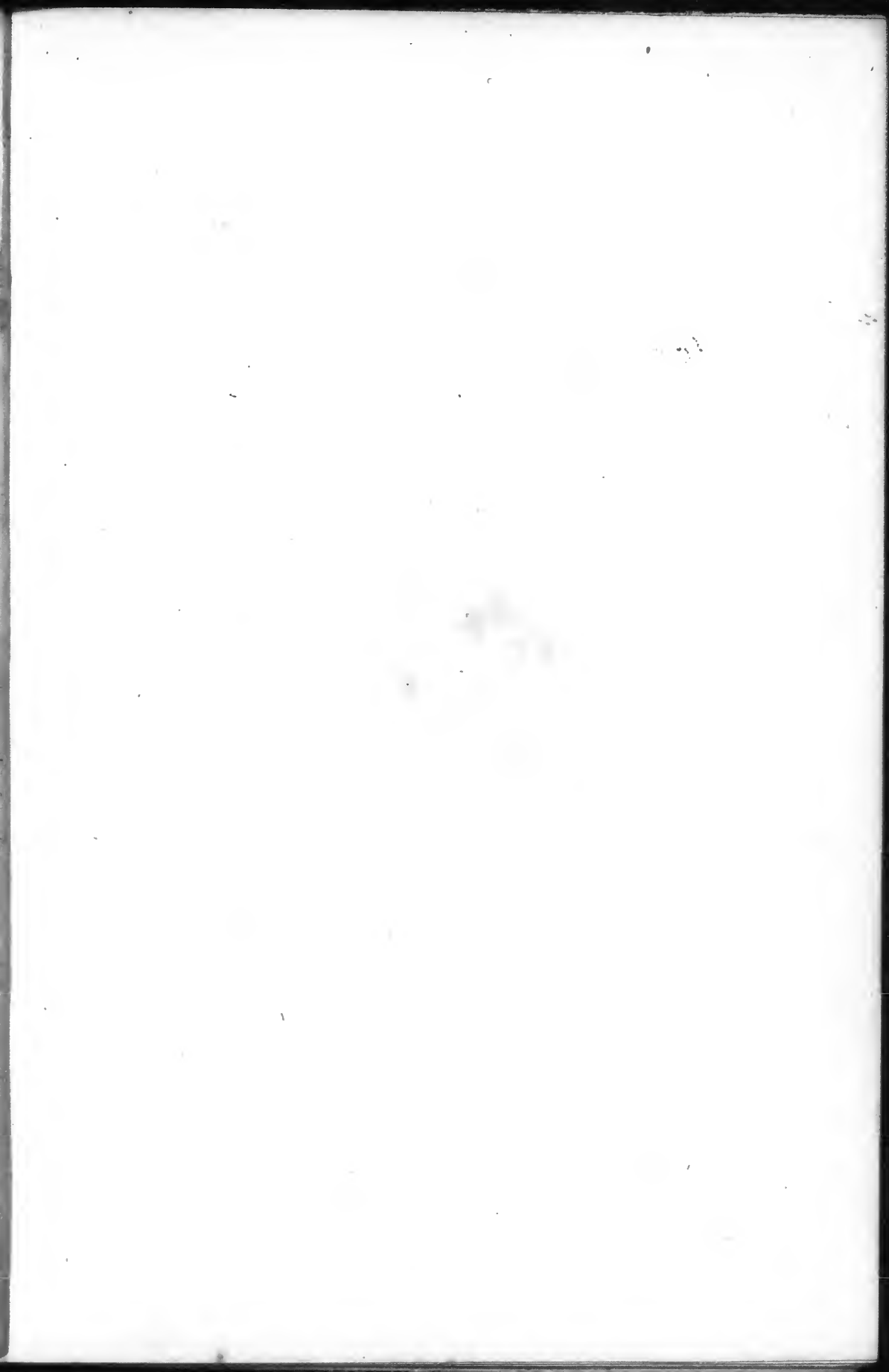


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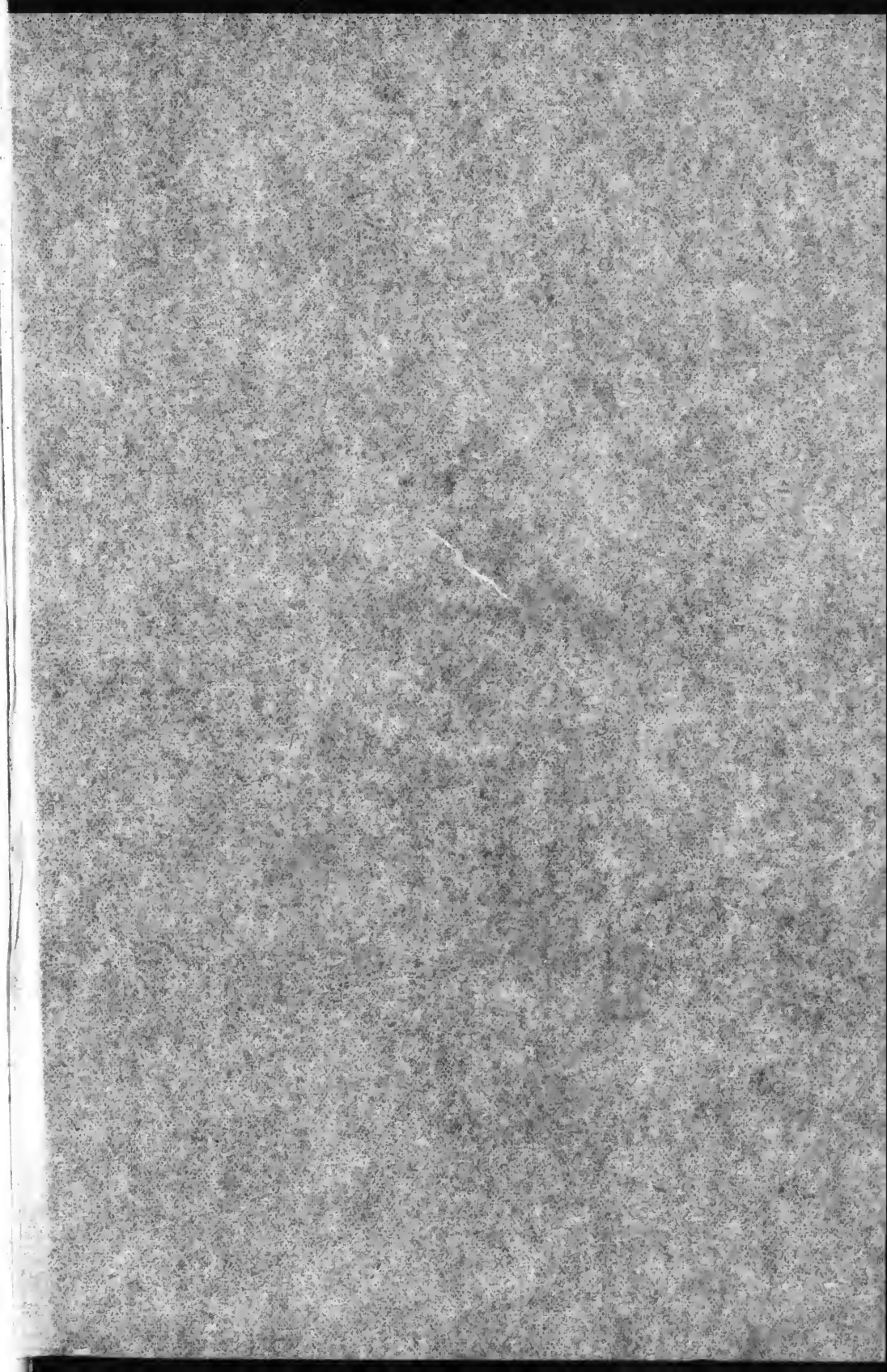
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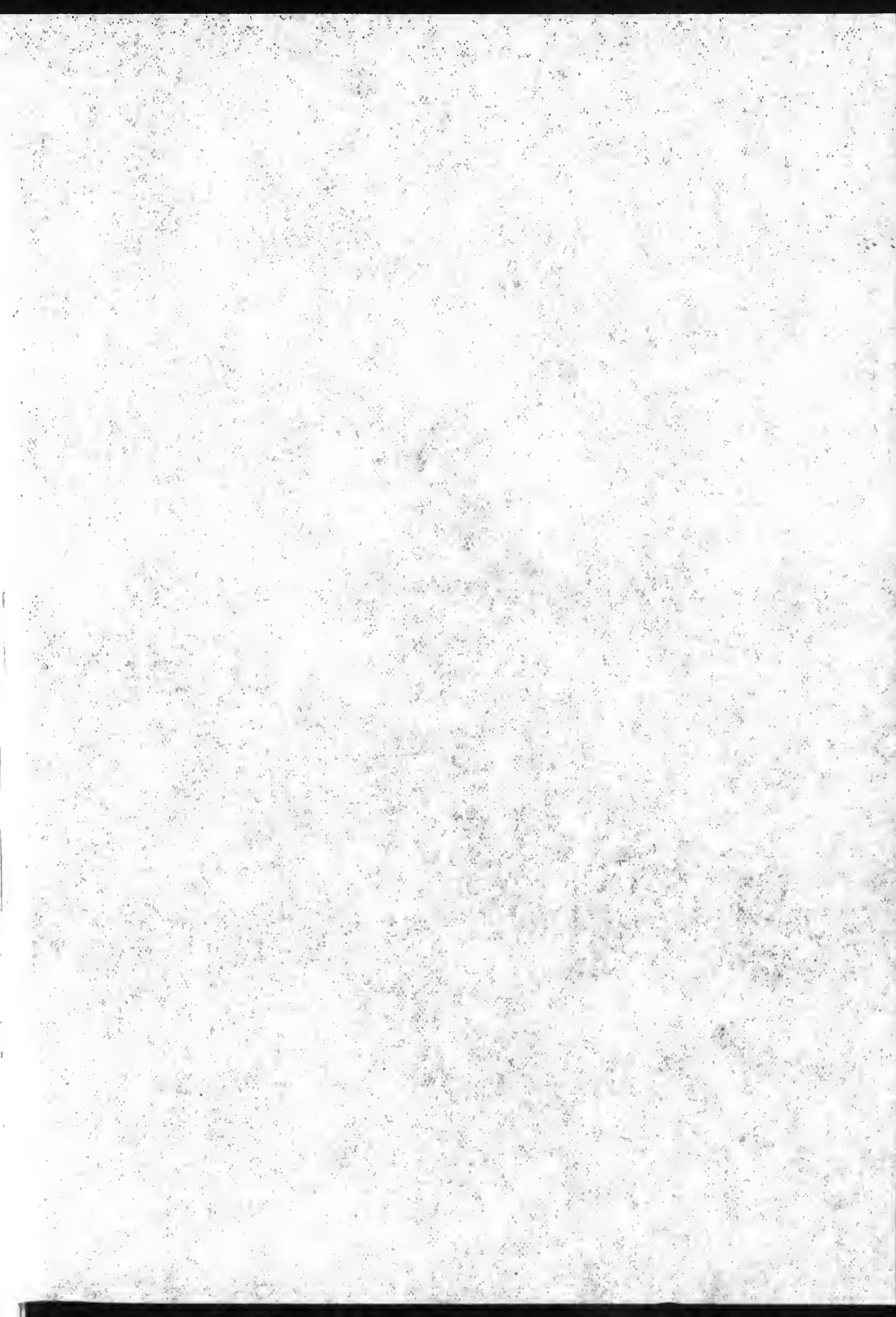
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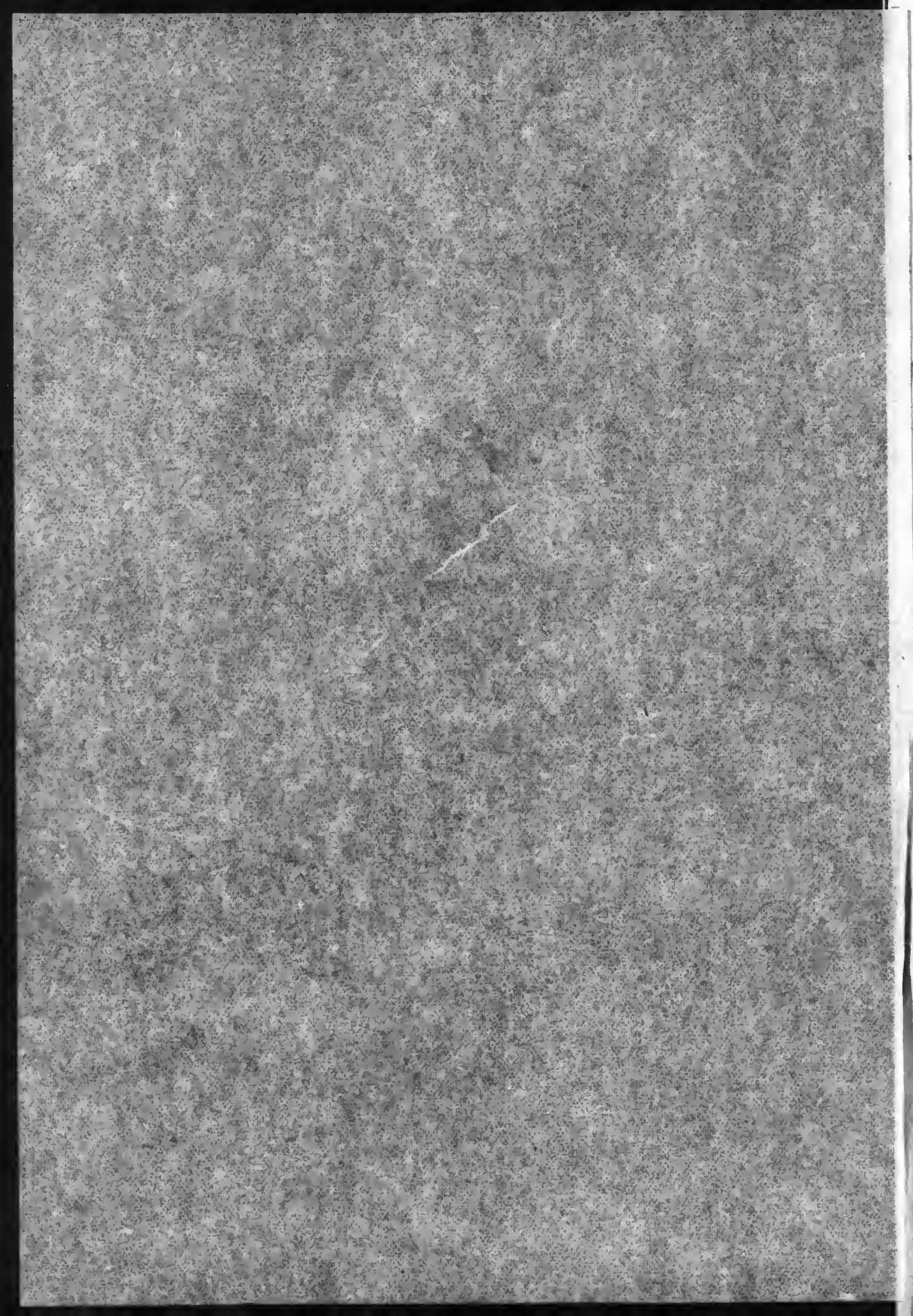
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SIR WILLIAM M'ARTHUR

K.C.M.G.

A Biography,

RELIGIOUS, PARLIAMENTARY, MUNICIPAL, COMMERCIAL.

BY

THOMAS M'CULLAGH.

That man's the best Cosmopolite
Who loves his native country best.
Tennyson.

WITH ETCHED PORTRAIT BY MANESSE.

London :

HODDER AND STOUGHTON,
27, PATERNOSTER ROW.

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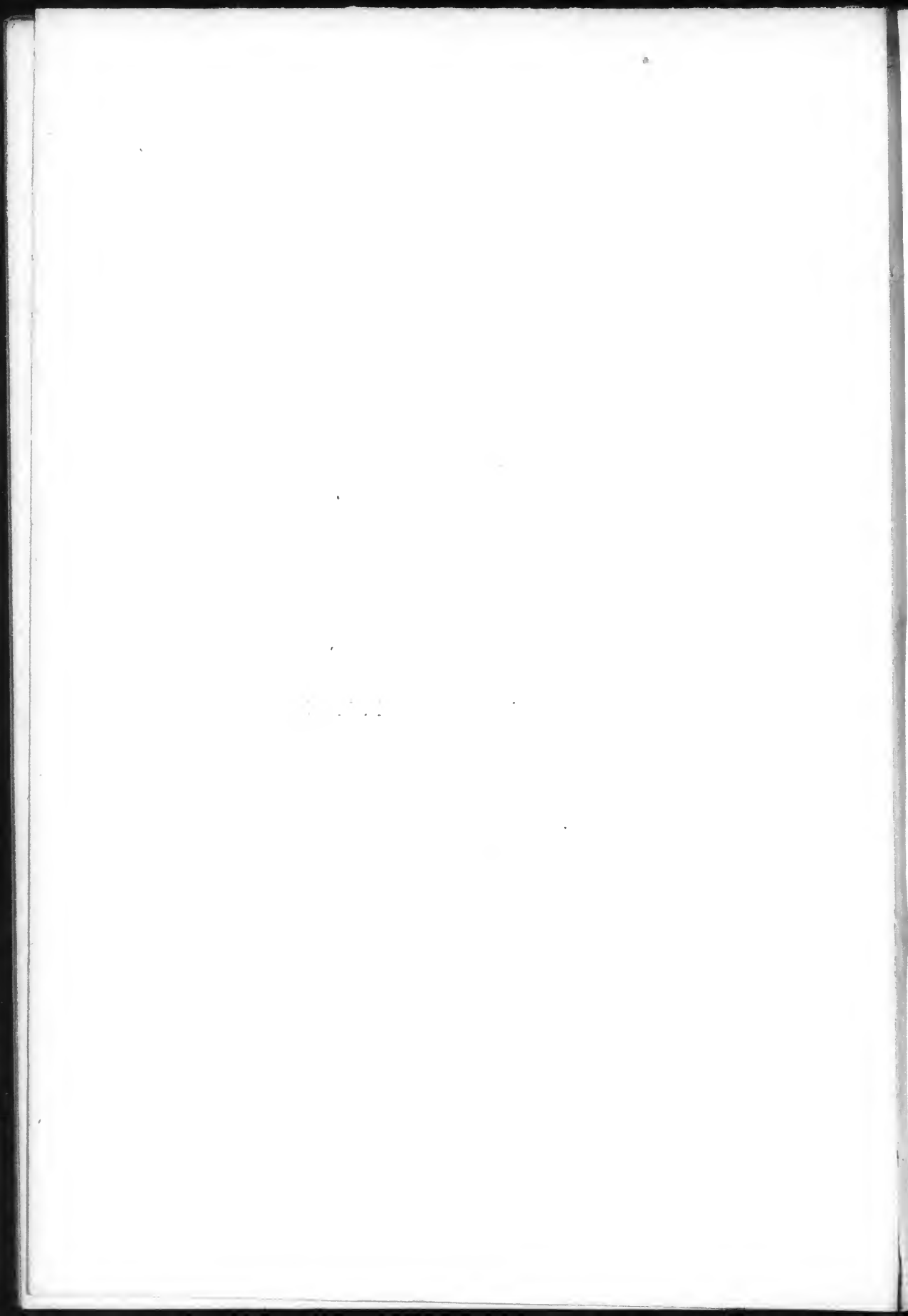
ALEXANDER M'ARTHUR, Esq., M.P.,
MRS. HUGHES, AND MRS. M'MILLAN,

THIS BIOGRAPHY OF THEIR BROTHER,

SIR WILLIAM M'ARTHUR, K.C.M.G.,

is dedicated

WITH HIGH ESTEEM AND MUCH AFFECTION.



PREFACE.

THIS biography of Sir William M'Arthur I undertook to write at the request of his sister, Mrs. M'Millan. To her, and to her brother and sister, Mr. Alexander M'Arthur and Mrs. Hughes, I am greatly indebted for the assistance which they have afforded me, by placing at my service the diaries of their brother, and other documents necessary for my task, as well as for the valuable information which they have given to me orally. I am also under great obligations to Dr. M'Kay, of Belfast College, and other ministers and friends for letters and sundry communications. I may say that I have spared no pains to secure accuracy, and in some instances have spent whole days in quest of a fact or to verify an incident.

My first acquaintance with Sir William M'Arthur dates as far back as 1855, when I met him in London as Alderman M'Arthur, of Londonderry. My opportunities of meeting him in private were not very numerous, although occasionally I enjoyed his hospitality. A few letters which he wrote to myself from time to time I had not thought of preserving, as I never dreamt that one day I should become his biographer. I had many opportunities of meeting him on com-

mittees and on public occasions, and of observing and admiring his spirit and conduct. In tracing his remarkable career, as presented in these pages, my work has been to me a great delight.

Sir William M'Arthur's life was one well worth living ; and because it is well worth imitating, especially by young men, the narrative of it is, I venture to say, well worth telling and publishing. Of a life so blameless and beneficent I feel it both a privilege and a responsibility to be the literary limner.

I have not made this volume the record of a religious life exclusively, but have given a large proportion of the space which I have covered to a narrative of Sir William M'Arthur's career as a merchant, an alderman, and a member of Parliament. The last-mentioned branch of my subject brought me necessarily into contact with political questions, and my object has been to give a faithful representation of the views held by Sir William, whether I agreed with them or not. The wonderful story of Fiji and his place in it must, of course, live in history. The chapter on his lord-mayoralty is, it strikes me, something of a novelty in biographical literature.

Some of my readers may think that I have given too much prominence to Methodist matters. My answer is, that they occupied a large proportion of the time and thoughts of him whose life-work has occupied my pen. It is hoped, moreover, that the information thus incidentally given of the largest religious denomination in England next to the national Church, may not be without its use to those who wish to be thoroughly acquainted with the religious life of this country. They will find, I think, in these pages that this Methodist

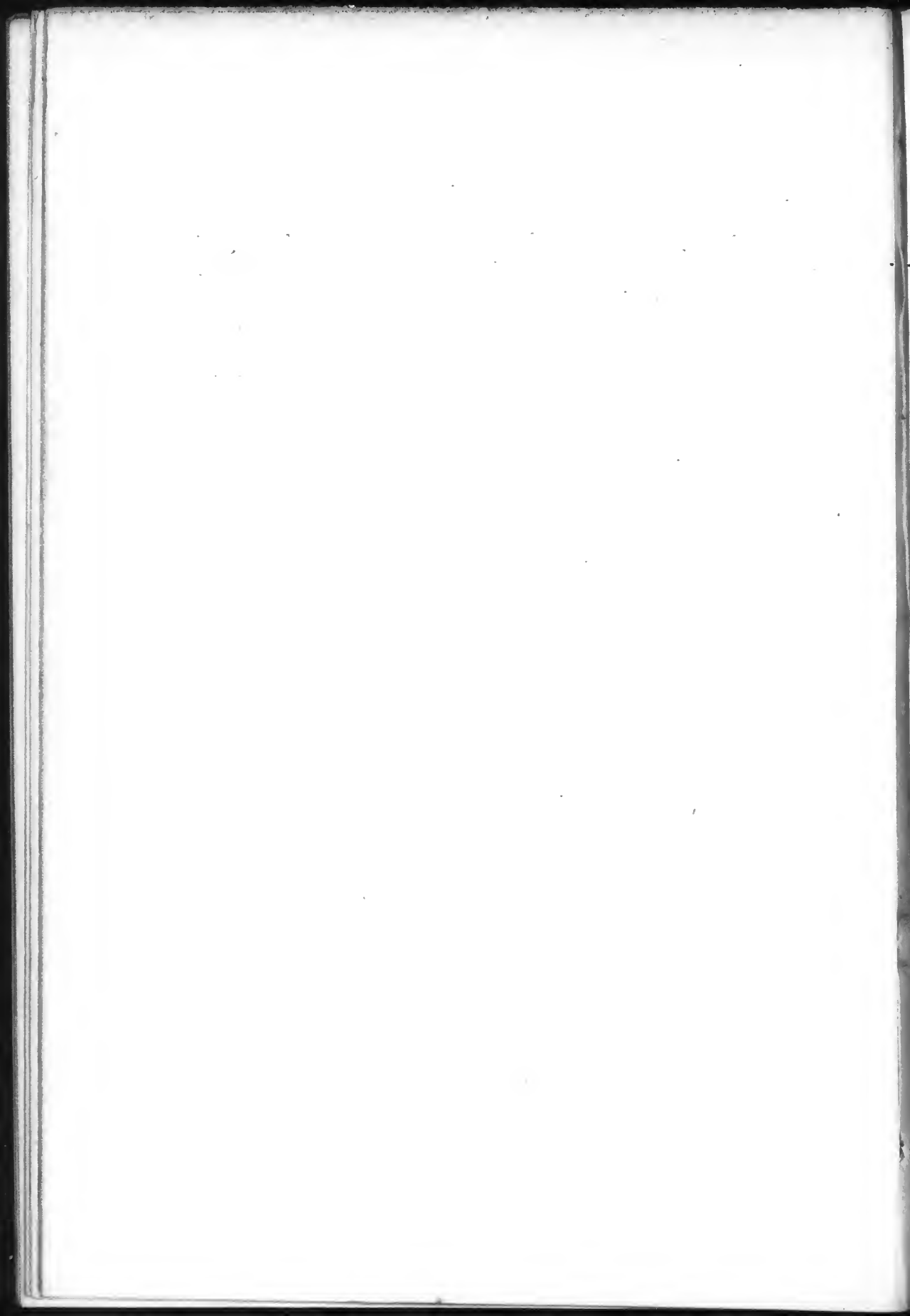
layman, occupying the *via media* of his own communion, between the Church of England and Nonconformist Churches, was in hearty sympathy and active co-operation with members and ministers of both.

May I express the earnest hope that this book may be to some of my readers, at least, an incentive and an encouragement to a religious life, and in this way help to bring glory to God.

THOMAS M'CULLAGH.

KENSINGTON,

December, 1890.



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1611-1821.

ANCESTRY AND CHILDHOOD.

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WILLIAM M'ARTHUR was connected with the three divisions of the United Kingdom. He was born in Ireland, resided thirty years of his life in England, and inherited from remote ancestors Scotch blood. To which of the races which go to make up the population of Scotland his ancestors belonged it would be difficult, perhaps impossible, to say. Whether, like the Lowland Scotch, they were of Anglo-Saxon origin, or descended from another branch of the Teutonic family, the Picts from Scandinavia (as some suppose), or belonged to the Scots from Ireland, or the Britons of Strathclyde, could scarcely be ascertained amid the uncertainties of unrecorded genealogies. Even names, by themselves, are not in all cases conclusive evidence of descent, or else the Gaelic *mac* (son) and the Briton *Arthur* would be evidence of Celtic blood, if Arthur be not Scandinavian.

William M'Arthur belonged by birth, training, and religion to the numerically smaller but influentially

superior of the two peoples which inhabit Ireland, and which, amid the vicissitudes of the ages, still retain those distinctive characteristics which in some particulars are in striking contrast. The Celts came first, and supplanted the aboriginal inhabitants. The Anglo-Norman invasion took place more than seven hundred years ago; but the new uprising of the Teutonic tide in its westward progress to America, early in the seventeenth century, overflowed into Ireland. It is "in the gloaming" of the Stuart period, between the plantation of Ulster and the Revolution, that we catch a glimpse of the first M'Arthurs, indistinct and shadowy, on Irish soil. A family tradition tells that three sons of a Scotch laird left Argyleshire and settled in Ulster. What became of two of the sons is not known; only one of the three is traceable, and from him descended the man whose life is recorded in these pages. The first of the family whose acquaintance we make by name is William M'Arthur, grandfather of our William. We find him, about the middle of last century, a respectable yeoman, resident upon a farm at Miltown, in the parish of Ardstraw, county Tyrone. Like the rest of the Scots in Ulster, he was a Presbyterian in religion, and, like his ancestors in Argyle, read the Bible and sang the Psalms of David.

William, of Miltown, had three sons, William, Andrew, and John. The two former emigrated to America, a resource of Ulster Presbyterians from the days of Wentworth's viceroyalty, when Charles I. tried to force episcopacy upon them. The habit was afterwards continued, to the great weakening of Irish Protestantism, long before the Roman Catholic exodus had begun. Some of the descendants of these emigrant Ulstermen found their way to the presidential throne of the United States, and are known in its

annals as Presidents Monroe, Polk, Buchanan, and Arthur. The two brothers from Miltown died at Fredericksburg, Virginia, in 1803.

The third son, John, remained at home, and at his father's death inherited the family farm. Soon afterwards he formed a friendship with Mr. Samuel Finlay, of Maheracolton, the neighbouring townland to Miltown. Through the influence of this good man young M'Arthur was led to seek a change of heart, joined the Methodist Society, and after a while began himself to call sinners to repentance. In 1792, the year after Wesley died, John M'Arthur was received by the Irish Methodist Conference as an itinerant preacher. To this his widowed mother was at first strongly opposed, but at last yielded a reluctant consent. He married, seven years afterwards, a daughter of Mr. William Finlay.

The latter, as the maternal grandfather of Sir William M'Arthur, deserves some notice. The Finlays were descended from a family of British settlers. Tradition says that they came from England ; but as the name of "Finlay" appears in the lists of early Presbyterian ministers in Ulster, it is not improbable that they too came from Scotland. William Finlay, of Maheracolton, emigrated to America while yet a young man, but returned to Ireland after a few years, and married Rosanna Cummins, to whom he was attached before he went abroad. Good religious impressions which he received in America were deepened and ripened after his arrival home. A remarkable religious awakening took place in the neighbourhood of Lisleen and Castlederg, and William Finlay was brought under its influence. He joined the Methodist Society, which at that time he might do without ceasing to be a Presbyterian ; and accordingly for some years was both

a Methodist class-leader and a Presbyterian elder, and to the end of life was noted throughout the parish of Ardstraw, and in the district round about, for high character, zeal, and good works.

John M'Arthur was first engaged to be married to Mr. Finlay's daughter Jane, a young lady of exalted piety and talent. Their union was prevented by her death, which occurred when her sister Sarah was fourteen years of age. On her death-bed Jane commended this sister to Mr. M'Arthur, and said, "Wait for Sarah." This he kept locked up as a secret in his own breast for four years. Then, when Sarah was eighteen, he presented himself as a suitor, and asked for her hand. At first she declined his offer, pleading her youth and inexperience for the position of a minister's wife as her reason for so doing, but eventually consented to become his wife.

John M'Arthur and Sarah Finlay were united in marriage in May, 1799. During the first nine years of their married life there were born four children: Martha, William Finlay, John, and Rosanna. The two boys died in infancy, but the names William and John reappeared in the family.

The William of this narrative, the fifth child of the Rev. John M'Arthur and his wife Sarah, was born at Malin, in the barony of Innishowen, county Donegal, on July 6th, 1809. A more unlikely place to begin the life which for more than seventy-eight years William M'Arthur found to be well "worth living," it would not be easy to imagine.

Innishowen is a wild and mountainous peninsula, situated between Lough Foyle, Lough Swilly, and the Atlantic Ocean, and terminating in the promontory of Malin Head, the northern extremity of Ireland. It has been long notorious for the illicit distillation of a kind

of whisky, known in the native Erse as *poteen*. The barony is sparsely populated, its principal town, Carn-donagh, having only about six hundred inhabitants.

Malin is a triangularly shaped village in the parish of Clonca, situated on Strabregagh Bay, about three miles north of Carndonagh, and eight miles south of Malin Head. The coastline, as it sweeps past the village, is low, with huge sand-heaps piled up by the stormy north-western ocean winds. In that respect it differs from the coastline which runs east from Malin Head to the Foyle. The latter is bold and precipitous, and defiantly beats back the assaulting billows of the Atlantic. The village was probably built by British settlers, as the houses are roofed with slates. The present population numbers about one hundred and twenty, and probably it was never larger. "Perhaps," writes to us the Rev. J. W. Johnstone, late of Culdaff, "there is not in Ireland wilder or more majestic scenery; and although the mountains of Knockamany and Knockbrack are bleak and bare, yet the village itself nestles snugly amongst the trees. On a summer's evening, if one looks across the narrow waters of Strabregagh, and sees the precipitous, cone-shaped peaks of the Clonmaney Hills rising in crowded masses sheer up into the light of the setting sun, the sight cannot but inspire with admiration, if not with awe."

How it came to pass that a future Lord Mayor of London was born in this remote and little known Irish *Ultima Thule* was on this wise. In 1808 the Rev. John M'Arthur was appointed by the Methodist Conference to labour in Innishowen, which had been constituted a distinct mission the year before. He took up his residence not at Moville or Culdaff, where the ministers now reside, but at Malin, perhaps because there he found suitable lodgings for himself, his wife, and their two little girls,

at the house of Mr. Charles Davonport. An aged woman, the daughter of this "warm Methodist," as she describes her father to have been, pointed out to Mr. Johnstone in 1888 the very house where Mr. and Mrs. M'Arthur lived, and in which their son William was born. "It is still," writes our informant, "one of the best houses in the village, and is situated on the Carn-donagh side of a large gateway, about the centre of the block of houses which runs at right angles to the road leading to Culdaff, and in a straight line with the long bridge leading into Malin from Carndonagh."

William M'Arthur's only connexion with Malin was the not unimportant one of having been born there. While yet an infant of a few weeks old he was removed from the place with his parents. Whether he ever saw his native village again we cannot tell. We are certain that in his manhood he spoke at a missionary meeting at Carndonagh, only three miles from his birthplace, and that he commended himself to the audience by declaring, "I am an Innishowen man!"

He took his first journey while yet in his swaddling-clothes. As soon as his mother, who had been seriously ill after his birth, could be removed, the family set out for Newtownstewart in the county Tyrone, to which Mr. M'Arthur had been appointed by the preceding Conference. This was most agreeable to himself and his wife, and helped him to keep a promise which he had made to his mother, that he would try and secure appointments as near to her as possible. Newtownstewart is in the parish of Ardstraw, in which are also situated Miltown and Maheracolton. Coming there was almost coming home, as he and his wife when there were in their native parish, and within a few miles of old Mrs. M'Arthur and Mr. and Mrs. Finlay. Little William's first two years were thus spent near the old home of his

forefathers, and his third year at Moy, to which the family next removed. The three following years their residence was at Enniskillen, and in 1815 they removed to Brookborough. There for a time William was addicted to somnambulism, to his own peril and the alarm of his parents, but happily the propensity to sleep-walking soon passed away. As early as he was capable of receiving revealed truth he was taught and trained by his father and mother in the way he should go. As a child he was truthful and obedient. He loved good things and walked in right paths, but at the same time was merry and playful. Like many another minister's child, even his pastimes occasionally took a religious form. He sometimes played at preaching, and once his mother, peeping in, saw him haranguing from a perilous elevation an admiring audience of playfellows. She prudently kept out of sight, lest her sudden appearance might cause the little orator to lose his balance, and bring him tumbling to the floor.

Mr. M'Arthur's next residence was at Stranorlar, a small town in Donegal, where he remained two years. Here he sent William to a good private school. His sister Rosanna (now Mrs. Hughes), her brother's senior and survivor, testifies, "My brother William was quick and intelligent, and got the first place in all his classes." She further states that amongst his fellow pupils were some who in after life became "lawyers, doctors, and clergymen," and that a girl-pupil named Brown was known in Edinburgh years afterwards as "the blind poetess."

The pupil who became most notable was Isaac Butt, the son of the Rev. Robert Butt, the incumbent of Stranorlar. Afterwards at Trinity College, Dublin, Butt distinguished himself in scholarship, and was a brilliant member of the Historical Society of the col-

lege. He was one of the originators, and for a time the editor, of the *Dublin University Magazine*. He was called to the Bar, entered Parliament, and was counsel for Smith O'Brien and afterwards for the Fenians in the State trials which followed their attempts at insurrection. In municipal and national politics he was a strong opponent of O'Connell and his agitation for the repeal of the union, and in his connexion with Dublin journalism was a warm advocate of Conservative and Protestant principles. Subsequently he formed a political organization, and to its object gave the new name "Home Rule." The two "old boys" from Stranorlar met in the House of Commons, and sometimes in the lobbies chatted of their early days in the north of Ireland.

Only the year before he died Sir William M'Arthur wrote a letter to Dr. Hime, headmaster of Foyle College, which that gentleman has published in a book of his, entitled *Irish Schools for Irish Boys*. The writer of the letter says :

My memory takes me back to the town of Stranorlar, where the only school was kept by a gentleman named M'Granahan. The late Isaac Butt was a pupil of his about the same time. Mr. M'Granahan's son, a Presbyterian minister, told me that in after years his father took great credit to himself for having had us both under his care. Butt was an exceedingly clever fellow, and his career in Trinity College was a very brilliant one. My brother John and he were fellow students there. Had John lived, he would have made his mark in the world ; but he was cut off in his eighteenth year. My father was then living at Omagh, and when Butt and I were in the House of Commons, he reminded me of the letters he used to carry from my brother when coming to Stranorlar to visit his friends.

I have a vivid recollection of the pride I felt when I had the good fortune of gaining a prize in every class in which I was placed. At twelve years of age I was sent to business, and had to complete, as best I could by my own exertions, the smattering of education I had received. I had the advantage, in the house where I was placed, of an excellent library, which I turned to good account, being a hardworking and industrious student. *Elegant Extracts* I used to revel in, and thus early became acquainted with our best poets.

In 1818 the Rev. John M'Arthur, through failing health, found it necessary to retire from the full work of the itinerant ministry, and became a "supernumerary" without pastoral charge. In this capacity he spent the remaining twenty-two years of his life, preaching occasionally, as strength permitted and opportunity offered. He took up his abode with his aged mother at Miltown Cottage, in the parish of Ardstraw, county Tyrone, about two miles from Newtownstewart, and brought with him his wife and their six children: Martha, Rosanna, William, John, Alexander, and Eliza.

Miltown Cottage was built by Mr. M'Arthur for his mother when he gave up secular business for the work of the ministry, and at the same time he let the farm which he inherited from his father. The cottage was large enough to accommodate himself and his family, and his mother in her loneliness was glad to have with her under the same roof her beloved John and Sarah, and their six healthy, happy, playful children. The house was pleasantly situated in a valley which is watered by the river Derg, not far from its confluence with the Mourne, before unitedly they join the Foyle to flow onward to the sea. The surroundings are not destitute of the picturesque, and in the distance may be seen the two mountains known to the country folk as "Bessie Bell" and "Mary Gray." The immediate environment of the house was made pleasant with wood and water, verdure and flowers. "As you stepped through the French parlour window," writes the Rev. Dr. Donald, who received his information from Mrs. Hughes, "you found yourself in a garden rich in flowers and fruit, and threaded by neatly gravelled walks. Passing along the central walk, you entered an arbour, leaving which you passed into an orchard stocked with apple, pear, and cherry trees. Beyond was a little lake,

fringed with reeds and willows, on which the stately swan sailed to and fro."

In this rural abode, with the older homestead of the M'Arthurs, in which he was born, close by, the retired minister and his young family led a delightfully pleasant life. An old servant of the family, now dead, used to tell her husband, who still survives, how Mr. M'Arthur went about the place wearing a straw hat and carrying a silver-headed cane; how in the fruit season he stuffed his pockets with apples, and was followed by a group of children, to whom the kindly old minister distributed them; and how she herself used to watch from the windows the sailing of ducks and other waterfowl on the pond behind the house. The sisters, Rosanna (Mrs. Hughes) and Eliza (Mrs. M'Millan), speak of Miltown Cottage in terms of strong endearment. The elder of them, in writing to the younger, describes it as "the abode of piety and peace," and adds, "It is inexpressibly dear to me, awakening happy memories of our bright and sunny childhood."

The parish of Ardstraw was pretty well "planted" with Protestant settlers, Episcopalian and Presbyterian, by Stewart the "undertaker," who received grants of land for this purpose from James I., and from whom the town of Newtownstewart received its name. The descendants of these men showed their heredity in an English love of independence, and a Scotch love of learning, by promoting and maintaining schools in which classics and mathematics were taught in the "long, straggling parish," a considerable part of which is mountain and bog. The Rev. Dr. M'Ivor, a zealous educationist, who became rector of Ardstraw in 1847, wrote in favour of teaching classics and mathematics in the National Schools of Ireland, and cited the case of Ardstraw, where the custom obtained in private schools

without endowment, before the existence of National Schools, in support of his argument. In a pamphlet which he published, he gave the names of nearly four hundred scholars from these schools who within a generation or two entered the learned professions. The people from which the pupils sprang he describes as "a shrewd, manly population of small farmers and sturdy cotters, with no resources except agriculture, emigration, and the school." Of the successful scholars whose names he gives, this is his remarkable testimony :

The list contains between three and four hundred names, and many of these, not only reached the professions, but attained some eminence therein. Our clerical list contains a dean of Maynooth and several Protestant rectors. Our medical list includes three who have won the honours of knighthood. And all this from a parish whose only resources are agricultural, whose resident gentry are few, and where the average size of the farms is under twenty acres of but middling land.¹

To one of these schools William M'Arthur was sent upon his removal from Stranorlar to Miltown. His senior surviving sister speaks of it as "a good classical school." He did not learn classics, no doubt because of his early removal from school ; but his brother John, with such preparation, and the further training which he received from Dr. Nash, the then rector of Ardstraw, was fitted for Dublin University, to which he went. William's acquirements, when his school-life was closed at the age of twelve, were described by his father to have been "arithmetic, book-keeping, mensuration, and a little dialing." The last named curious subject appeared with "gauging," etc., in the somewhat ambitious curriculum of Irish rural schools during last century and the earlier part of this, so that the schoolmaster of the *Deserted Village* was no doubt the type of a class :

¹ *Some Papers on Intermediate Education.* By James M'Ivor, D.D., Rector of Ardstraw.

Lands he could measure, terms and tides presage,
And e'en the story ran that he could gauge.

William M'Arthur's moral and religious training was parental, and conducted by such parents as he was blessed with, he became remarkably proficient, before he entered his teens, in Scripture knowledge. To careful home training is to be attributed the fine character into which he grew, and which earned for him in adult life the admiration and respect in which he was held. Of their mother Mrs. Hughes writes :

She was lovely in person and mind, with a sweet, animated countenance, glowing with happiness. She conversed familiarly with her children, and told them Bible stories, which gave them an early love for the sacred Scriptures. She had a charming voice, and would sing sweetly for us some of her favourite hymns. She had a taste for poetry, and inspired us with a love for the beautiful and good. She treated her children judiciously, with firmness and kindness, making obedience to her commands a pleasure.

Of the effect upon William of all this his sister bears testimony :

From a child he was most truthful in all he said and did. There was no equivocation or evasion with him. If charged with any childish fault, he would not excuse himself, but acknowledge it. His early training, under the best of mothers, made a lasting impression on his tender mind. She trained him for God, and, like Hannah, dedicated him to the Lord.

The place of worship which the family attended was the Methodist chapel, Newtownstewart ; but on account of the distance they went frequently to the Ardstraw Presbyterian meeting-house, which was much nearer to their home. With it they had an hereditary connexion, and with its minister, the Rev. Robert Clark, Mr. M'Arthur had a long and friendly acquaintance.

The retired Methodist minister also formed with the Rev. Richard H. Nash, D.D., what Mrs. Hughes called "an intimate and lasting friendship." He had been formerly a fellow of Trinity College, Dublin, and a lecturer

in the divinity school of the university. The testimony borne on marble is that "in his parish, heart, thought, time, talents were devoted to the cure of souls." In one of the Sunday schools in his straggling parish his attention was attracted by the apt answers of William M'Arthur, and after William was removed from the neighbourhood, the kindly rector took a very practical interest in his brother John. Of the Sunday school in question Mrs. Hughes writes :

There is a pretty village called Carnkenny in the parish of Ardstraw, in which there was a large Sabbath school, which Dr. Nash, the rector, visited at stated times, giving suitable addresses and examining the Bible classes. To this school my brother William and I were sent, and placed in the first class. The rector was highly pleased with our ready answers, and presented each of us with a beautifully bound Bible as a reward. It was a great joy to show them on our return home.

After a residence of three years the boy was suddenly removed from Miltown. The home of his forefathers and the haunts of his boyhood became endeared to his impressionable mind. In his new home, while yet a lad, he composed some verses on "Miltown," addressed to his brother John, commencing

O Miltown, I hail thee, sweet land of the valley.

The following stanzas are a sample of the whole :

How often we rose at the first peep of dawn,
As the dewdrops hung sparkling on the green bush,
And heard with delight, as we skipped o'er the lawn,
The lay of the linnet and song of the thrush !

How often we strayed by the clear, glassy fountain,
And with pleasure surveyed each beautiful sight ;
Or clambered together the cliffs of the mountain,
With mingled emotions of fear and delight !

How often we loved, in the shades of the night,
To survey the canopy over our head,
When the stars and pale moon, refulgently bright,
O'er all the low vale their sweet influence shed !

CHAPTER II.

1821-1831.

TRAINING FOR BUSINESS.

Hugh Copeland's Proposal.—Father's Letter.—Removes to Enniskillen.—Religious State.—Death of Grandparents.—Visits Miltown.—Early Rhymes.—James Copeland's Recollections.—Lurgan.—A Commercial Traveller.—Religious Occupations.—Poetry of Gulielmus.—“A Mother's Love.”—Brother John's Criticisms.—John's Talents and Early Death.—Dr. Nash's Sketch of John.—William's Verses to Rosanna.—Dublin Life.

IN July, 1821, William M'Arthur, then only twelve years of age, had unexpectedly to enter upon a new course of life, which brought his school days to a termination, and occasioned his removal from his father's home. To some observers nothing surely could appear more undesirable than that the school education of a bright boy of quick understanding and full of promise should be brought to a premature close. Had he continued at Miltown, it is not improbable that, like his brother John, he would have been trained for a university with the view of entering upon a profession. And yet the course which was not sought for him, but for which he was sought, led to honour, influence, and usefulness.

In the town of Enniskillen there resided a good man named Hugh Copeland, who was held in high repute in the town and surrounding country for deep piety and uprightness of character. His father, James Copeland,

had settled in Lisbellaw, a village near Enniskillen, in 1778, and received Wesley into his house when on one of his preaching tours he visited Fermanagh. Hugh was a respectable woollen draper, and, as such, belonged to a class of tradesmen not the least useful and important amongst the citizens of the United Kingdom. He intimately knew and was intimately known by the Rev. John M'Arthur, as the latter had been his minister from 1812 to 1815. Six years after Mr. M'Arthur and his family had removed from Enniskillen, Mr. Copeland felt a strong desire to obtain the eldest son of his friend and former minister as his apprentice. He sent a message to this effect by the Rev. Castor Clements, one of the Newtownstewart ministers. When Mr. M'Arthur received it from his daughter Martha, who met Mr. Clements at Mr. Steel's, of Drumclaph, he regarded it with favour, and on May 11th, 1821, wrote a letter to Mr. Copeland, of which the following is an extract :

This is the doing of the Lord for me and my dear boy through you. For this friendly act, in addition to all your former kindness, I am your debtor in the Lord. The truth is, there is not a man and woman in Ireland to whom I would entrust my child in preference to yourself and your dear partner. This is also the sentiment of my dear Sarah . . .

You will find William, for his years, an intelligent boy, who has read much and retains much. He attended the Sunday school examinations, and our rector, Nash, inquired whose son he was, and said, "Had he all the books in my library, he could not have answered better." . . . He loves the means of grace, and I trust that the God of all grace will enable him to know, love, and serve Him in spirit and in truth.

In an old memorandum book of Mr. M'Arthur's we find the following entry :

1821. *July 13th.*—My son William M'Arthur arrived safely at Mr. Hugh Copeland's, Enniskillen

The good custom then generally prevailed of appren-

tices residing with their masters and forming part of the family. As Mr. and Mrs. Copeland had several sons and daughters, the lively lad from Miltown was not without companions and playfellows, for in those more leisurely times for business people, and in that religious household, the rule was not "all work and no play."

The religious home training of which William M'Arthur was the subject was continued in this second home, and not without good results ; and yet no account can be given in his case of the spiritual change known as "conversion," so usual in religious biographies. Apparently his parents had so succeeded through the Divine blessing in "bringing him up in the nurture and admonition of the Lord," that evidently he not only received "the kingdom of God *as* a little child," but *when* a little child. Hence, to the close of life, he could not recollect a time when he did not, through Divine grace, love God and trust in Christ as his personal Saviour. The last year of his life he had a conversation on this subject with the Rev. C. H. Crookshanks, of Belfast, who supplies us with this information :

Sir William M'Arthur stated to me not long before his death, that he could point to no particular instrumentality, or mark any particular time when he was converted. From earliest years he appears, like Timothy, to have known the Scriptures, and to have been surrounded by gracious influences by which he grew up in the fear of the Lord.

His father's statement, "he loves the means of grace," was fully borne out by William's conduct. If his attendance at the chapel, where six years before he sat with his mother in the pew and heard his father in the pulpit, was not altogether optional, yet his delight in the services and his interest in religious matters generally were such as to show that his heart was engaged. The gas-light era had not yet dawned upon Enniskillen, and the first

public service which William M'Arthur had assigned to him in the congregation was,—as he himself used to tell—to snuff the candles. Afterwards he was promoted to make the collection from pew to pew. Mr. Copeland, who was circuit steward, got his apprentice to keep for him the circuit accounts. He was thus undesignedly serving another apprenticeship, and was really in training for the stewardships and treasurerships which he sustained in abundance in subsequent years.

Miltown Cottage was still dear to him. To it he was bound by love for the living and the memories of the dead. Happy as was the home, three funerals passed from its door to the sepulchre of his fathers at Ardstraw in the course of a few years. Only three months before he left home his grandmother M'Arthur died. During a prolonged life she was destitute of the joys and consolations of Divine grace, although always strictly moral, and religious after the formal fashion. In her ninety-seventh year she obtained, through the teaching of her son John, clear views of justifying faith, and received that inner kingdom of God which is "righteousness, and peace, and joy in the Holy Ghost," and died resting solely upon Christ for salvation. Her vacant place in her son's home was filled up with Mr. and Mrs. Finlay, who removed from Maheracolton to Miltown to have the tender care of their daughter, Mrs. M'Arthur, and her husband, in their extreme age and feebleness. Mr. Finlay died on October 21st, 1823, and Mrs. Finlay on May 3rd, 1825, and were laid in the family grave at Ardstraw.

Of William M'Arthur's removal to Enniskillen and his first visit home, his sister Eliza (Mrs. M'Millan) wrote him an account, of which the following is an extract, a few years before his death.

I remember the sorrow of the whole household after you left,

particularly of our dear mother. She had objected to your being sent to business, and, I think, after the first month's trial expected you back. She grieved greatly, and said that her heart was sore to think of you going amongst strangers. I remember the joy of the household on your first visit. I also have a vivid recollection of a visit a few years afterwards when you got an unexpected holiday. John was then at Omagh, and you went round that way and brought him with you. You came flying past the parlour window, and great was the joy of our dear mother to see both of you so full of life and spirits.

William had ample leisure for improving his mind, of which he gladly availed himself. He read the books in Mr. Copeland's library, and by the aid of *Elegant Extracts* stored up in his remarkably retentive memory choice passages from the poets, especially the religious poets, Milton, Cowper, and Young. He even tried his hand at verse-making himself. In the early efforts of his muse he found a theme as unusual as did his favourite Cowper, when the poet of Olney wrote an "Epitaph on a Hare" and "Verses on Finding the Heel of a Shoe." The boy-poet wrote "The Humble Petition of Nine Rabbits under the sentence of Death," addressed to Mrs. Copeland. The crime of which the long-eared culprits were convicted was that of gnawing some boots and shoes which lay in their way. Whatever might be thought of the poetry, it saved the guilty nine from being stewed with onions or baked in a pie. A more ambitious flight was taken by him when, at a contested election for Fermanagh, he sang the praises of Sir Henry Brooke, the Tory candidate. Unfortunately the verses were composed after the contest, when his hero was defeated, and the opposing candidate "chaired" through the streets. This was the opening stanza of a piece which was headed "Brooke for Ever!"

Ye loyal, independent men,
Fermanagh's boast and pride,
Who at our late election had
Espoused Sir Henry's side,

Know, though the contest he has lost,
We do not yet despair,
But rest assured we soon shall see
Our hero in the chair.

The lad who wrote these lines was, many years afterwards, a hero himself in five electoral contests, in three of which he was a conquering hero.

Another titled Ulsterman, who had represented his sovereign as a colonial governor—as many of the Anglo-Irish nobility have done before and since,—upon his return from abroad to Castlecool, his ancestral seat in Fermanagh, he hailed in stirring stanzas, commencing

Welcome, welcome, Lord Belmore !

This we mention merely for the purpose of observing that the son of this nobleman, the present earl, many years afterwards was known and respected as the Governor of New South Wales, and that Sir William M'Arthur had the happiness of receiving his lordship with other guests at his own table in his house in Holland Park in 1884.

Mr. Hugh Copeland's son James, remarkably enough, in after years became a partner in the Melbourne firm of "M'Arthur, Sherrard & Copeland," and was thus brought once more into connexion with the friend of his boyhood. After nineteen years' partnership he retired from business, and has been for some years settled on a large tract of land which he purchased in Gippsland, Australia, where he resides with a numerous family, and is a justice of the peace. He has recently sent to his brother-in-law, the Rev. T. T. N. Hull, of Dalkey, a few of his recollections of William M'Arthur when living in his father's house. He says :

He was always very energetic, active, and attentive to business. We frequently had together a game at marbles. He was the best shot, and generally the winner. I remember that after winning,

he would sometimes say to me, "Here, James, are six or eight to set you up," which, of course, I thought very generous. He was very fond of singing. My sister and I had a master to teach us singing, and I remember teaching William a tune by singing the air to him. He would say to me, "Now, James, once more, and I shall have it." We used the *Sacred Harmony*, and the hymn was,

Lord of the worlds above,
How pleasant and how fair!

I remember his thick, small Bible, covered with black linen, with a button on the cover. He had a poetic turn, and used to make us verses for our birthdays. He was very attentive to the ministers' horses, and often put me on the back of one as he led it to the water himself. I often saw him snuff the candles in the old preaching-house, another proof of the interest he took in chapel matters even then.

William's business abilities became so well known, that at the close of his apprenticeship he received the offer of a partnership in an establishment in Enniskillen similar to the one which he was leaving; but his affection and regard for Mr. Copeland were such, that, fearing he might injure his trade by entering into competition with him, he declined the tempting offer. What he actually did is explained by the following entry in his father's memorandum book:

1827. *Nov. 16th.*—William M'Arthur left Mr. Hugh Copeland's, and on Nov. 25th set out for Lurgan, to keep Mr. William Johnstone's books as his chief clerk at £45 sterling.

Mr. William Johnstone was the son of Mr. John Johnstone, a leading Methodist gentleman of Lurgan, whose daughter married Mr. Thomas A. Shillington, J.P., of Portadown, with whom and with whose family William M'Arthur subsequently formed an intimate and lasting friendship. Mr. William Johnstone's business was that of a manufacturing tobacconist and spirit merchant; "Johnstone's Tobaccos" were celebrated far and wide, so that several travellers were employed by the house.

Mr. M'Arthur—as we may now call him, although not yet out of his teens—succeeded a young man who

was afterwards known as Mr. Philip Johnstone, J.P., of Belfast, where for many years he was respected and influential as a citizen and a Christian. Mr. M'Arthur, it appears, was sent out as one of the travellers, and appointed to the most important round in Ulster. The railway era had not yet begun, and the young "commercial" made his journeys on horseback. "He rode," writes Mr. James Copeland, "an old black horse, which he made the subject of a rather long poem." The exercise was exhilarating to his spirits, the pure air beneficial to his health, and the diversified scenery through which he passed gratifying to his tastes. He was poet enough to have an ear for the minstrelsies of nature, and he had a Christian faith which led him, as he gazed on the beauties and glories of creation, to say with his oft-quoted Cowper, "*My* Father made them all."

His Sundays were mostly spent at Lurgan. He attended the new chapel in High Street, and became the leader of the singing, which he considerably improved. The Rev. Edward de Courcy informs us that there are only two persons at Lurgan who have any recollection of Mr. M'Arthur's residence there. One of them is an aged woman, who remembers him as "a thin, dark young man, who led the singing." The other is an old man, a Presbyterian, who saw him frequently at his lodgings, and speaks of his remarkable energy and business capabilities. He says that a number of young men were accustomed to meet at Mr. M'Arthur's lodgings to discuss doctrinal and other subjects. Of this group he was the centre, and was acknowledged to be the best speaker of them all. Other traditions of his Lurgan life speak of his amiability, and of the cheerfulness which made his rooms vocal with sacred song. The zeal for foreign missions which characterized him to the

end of life showed itself even then. A collector wished to obtain a subscription from a magistrate, but feared to approach so awful a functionary. The commercial traveller, more used to appear in places to which he was not invited, accompanied the timid one, and so pleaded for the heathen, that the stern dignitary relaxed his severity, and gladdened them with a handsome subscription.

The verse-making to which William was addicted at Enniskillen he continued during his Lurgan days. In this he was encouraged by a Mr. George M'Millen (no relative of his future brother-in-law), at whose house he lodged, and who was himself a composer of rhymes. Before he left Enniskillen he became friendly with Mr. Gregson, the editor of the *Impartial Reporter*; or, *Fermanagh Farmers' Journal*, who admitted several of William's fugitive pieces to his paper under his Latin signature, "Gulielmus." In his solitary rides along the roads of Ulster he had many incentives to and opportunities for the composition of verse. If the rhythmic beat of the hoofs of his old black horse, as he cantered along, was not to him so sordidly suggestive of "proputty, proputty, proputty," as similar sounds were to Tennyson's "Northern Farmer," yet the tintinnabulary trotings might have helped Gulielmus to the "Hints for Bachelors" which we find in the *Impartial Reporter* of October 15th, 1829, commencing:

When torn is the breast with the anguish of life,
'Tis then that we know the real good of a wife;
Her counsel consoles and her presence sustains,
And her smile of delight sheds a balm o'er our pains.
Wife, sweet wife;
Oh, home were no home if it wanted the wife!

His brother John was his poetical correspondent, and acted the part of candid critic. William sent him a

new poem, entitled "A Mother's Love,"¹ and invited his "rigid criticism." John wrote at length, replying that he would not venture upon rigid criticism, but would

¹ A MOTHER'S love ! how sweet the sound
Fraught with domestic bliss !
Nor is there in this wide world found
A purer love than this.
Her depth of feeling none can prove
But she who feels a mother's love :
This is a mother's love.

And there are hopes and there are fears,
To all but her unknown,
When joy succeeds to pain, and tears
And agony are gone ;
When, filled with transports almost wild,
The mother clasps her new-born child :
This is a mother's love.

Exulting is the joy which springs
In the maternal breast,
When to her heart the infant clings,
By fond affection pressed,
As on the much-loved form her eye
Is fixed in speechless ecstasy :
This is a mother's love.

And as in childhood's slippery path,
The little totterer moves
Mid unknown dangers, still he hath
A friend that ever loves—
A friend whose arms around are spread
To guard from ill his helpless head :
This is a mother's love.

When pleasure's charms before his eyes
In bright illusions dance,
A mother's love will higher rise
As other years advance,
And pray no blighting blast may come
To nip the blossom in its bloom :
This is a mother's love.

If in the strength of manhood's prime
Increasing cares come on,
Say, doth a mother's love decline?
And can she leave her son?

give him "merely a little carping at words." He was glad that the composition was not enfeebled by "little expletives such as *does* and *do*," which he was pleased

Ah ! no ; the friendly aid is near,
To soothe, to animate, to cheer :
This is a mother's love

In all his cares she bears a part,
And shares in all his woe ;
And when misfortune's venom'd dart
Lays hope's gay prospects low,
As ivy clasps the riven rock,
Her love remains amid the shock :
This is a mother's love.

And when affliction's painful touch
Extorts the bitter tear,
A mother's quenchless love is such,
It makes her son more dear.
For him she prays with struggling breath,
Amid the agonies of death :
This is a mother's love.

A mother's love ! Oh, I have seen
A thousand loves beside
Flit as the shadow of a dream,
Nor stand the test when tried.
Not time, nor place, nor change can sever
A mother's love ; it lasts for ever :
This is a mother's love.

Say, ye whose hearts have felt the glow
Of warm maternal feeling,
And o'er whose foreheads, wreathed with snow,
Death's icy hand is stealing,
Is there a love to equal this
Within the range of earthly bliss?—
This is a mother's love.

In some the love is more refined,
And pure above all others ;
Towards me was turned the warmest kind
By mine, *the best of mothers*.
That love I never can forget :
Not when life's pulses cease to beat,
And we in heaven together meet,
Where nothing is but love.

to find were "exiled to the regions of doggerel." On the use of particles he pointed out a few which were superfluous. "The conjunction *and*," he remarked, "is repeated far too often; but this you can remedy by substituting other particles." The brother continued, "'*Flit as the shadow of a dream*' is a very beautiful expression, and to you, I doubt not, original; but it is as old as Euripedes: *σκιάς ὄναρ ἀνθρώπου* (man [is but] the dream of a shadow)." A suggestion of the critic brother which William adopted, as he did also several others, is contained in the following: "The expression 'wreathed *in* snow' should be altered to wreathed *with* snow, which will beautifully represent the hoary head as a crown or wreath of glory."

John was only seventeen years of age when he criticised the verses which William composed at nineteen, and which, notwithstanding "his carping at words," he greatly admired. Although for reasons creditable to their filial feelings, "A Mother's Love" is a favourite with the brother and sisters of the family, yet it can scarcely be considered as one of the most original of the youthful rhymers' pieces. There is a poem of James Montgomery, bearing the same title, and with a similar structure of the stanza, which not improbably suggested both the theme and the versification to Gulielmus. For us these early compositions of William M'Arthur have mainly a biographical interest. They give us a little insight into the youthful mind of one who became, not certainly a great poet, for he ceased to write in verse after he left Lurgan, but a prosperous merchant, a distinguished citizen, and an eminent Christian, active and philanthropic.

At the close of October, 1829, the Rev. John M'Arthur and family removed from Miltown to Omagh. The cottage was let, as the farm had been thirty-seven years

before. Since then no M'Arthur has resided at the old homestead, although the property is still held by the family. At Omagh, Alexander, the youngest son, was sent to Mr. Scott, a merchant in the town, to be trained for business. Early in February, 1830, he was seized with fever. For twelve weeks they had to sit up with him night and day, and the physicians at one time abandoned all hope of saving his life. He recovered, and the pious father wrote, "May he devote the residue of his days to the service of God his Saviour! and when full of years may he die in the Lord, and be for ever with Him!"

While the family was still resident at Miltown, John, the second son, entered Trinity College, Dublin, as a student. His progress at school was very remarkable, and in order to prepare him fully for the university, Dr. Nash, the rector of Ardstraw, and an ex-fellow of Trinity, by private instruction completed his training for his own *alma mater*. He went to Dublin for his entrance examination, when a hundred and thirty-one candidates for admission, amongst whom was the afterwards celebrated Isaac Butt, presented themselves, with the result that he came out first. Upon his return to Miltown, he wrote to a young friend who was still at school, preparing for his entrance examination :

I shall pass over the *minutiæ* of the examination, as I presume you have already heard all these from Mr. Butt. I was anxiously listening to hear his name ; but he was not amongst the first ten, nor could I afterwards ascertain what place he got. I obtained the first place by four marks above the fellow who was second best, also by the best theme written in the hall, as Dr. Wall afterwards told me. The subject of the theme was *Quid leges sine moribus vanæ proficiunt?*

Although I succeeded so well, it was a subject on which I had never spent one thought. There were one hundred and thirty-one candidates. I was afterwards told by Dr. Elrington, my tutor, that Mr. Longfield, who examined me in *Virgil*, said it was the

best answering he ever heard in *Virgil*. The closest examination I got was from Mr. Daley, in *Horace*, and from Mr. O'Brien, in *Livy*.

To his brother William, John M'Arthur wrote more fully and familiarly on the same subject. He describes his night journey to Dublin in the stage-coach, in company with the Rev. Henry Price, whose guest he was in the Irish metropolis. "Notwithstanding my assumed courage," he writes, "I went under the greatest depression of spirits." This was not the fault of Dr. Nash, who said to him, "You will obtain a high place," nor of his son Richard, who said, "You will be within the first fifteen, or you might obtain the first or second place." However John confesses: "My anxiety was very great; but when I entered the hall, and the doors, 'grating harsh thunder on their hinges,' were closed, I thought I cannot escape, and may as well compose myself." Of his success he writes, "Dr. Nash and Richard were exceedingly glad. In an interview I had with the doctor, he used these words: 'There is nothing now to which you may not look forward.'"

John's short career in Trinity College was of the most promising kind. He distinguished himself at the first quarterly examination after entrance, and obtained the classical premium. Not long after he gained the first sizarship as one of one hundred and twenty competitors. His abilities became so well known, that he was chosen lecturer in classics at the Luxemburg, or Feinaglian Institution, a school in Dublin at which, in its day, some men of mark were educated, amongst them an Archbishop of Armagh. This post, we learn from his father's note-book, he entered upon in September, 1829, and held it while he continued a resident student in Trinity College. Amongst his fellow students he soon became as noted for his humble and consistent piety as he was for his

brilliant gifts. The following quotation, written to a youth who was preparing for the university, shows that his own home training was not in vain :

Nothing affords me greater pleasure than to hear that you read a portion of God's word daily. But ever remember that of ourselves we can do nothing. Read the Holy Scriptures therefore in humble dependence upon the Spirit of truth for Divine illumination to lead you into all truth. Remember too, that of all the dangers to which a young man is exposed, not one perhaps is greater than that of associating with the foolish and vain. Companions should always be selected with great caution, remembering that evil communications corrupt good manners.

Early in April, 1830, John M'Arthur was taken ill in his rooms at Trinity College. The Rev. William Ferguson, an attached friend of the M'Arthurs, sent his son, an apothecary in the city, to see the sick youth. After some days the disease developed into brain fever, and an eminent physician was called in. Bleeding was resorted to ; the temporal artery was opened, and the patient was committed for the night to the care of an attendant, who, instead of watching, went to sleep. The poor sufferer in his delirium tore the bandages from his temples, and bled profusely. Next day he was carried to a hospital, and there, notwithstanding all that medical skill could do to save his life, he died on April 16th, 1830.

William was at Omagh, on one of his commercial journeys, and staying at his father's, where Alexander was lying weak and prostrate, when the alarming intelligence arrived that John was dangerously ill. William set off, and travelled through the night to Dublin, but upon arriving there in the morning found that John had passed away the evening before. In Mr. Ferguson's family burying-place, in the graveyard of St. Patrick's, under the shadow of the old cathedral, with his brother William as chief mourner, they laid the mortal remains

of the greatly beloved and much lamented John M'Arthur. The brightest earthly expectations of the venerable father were buried in his son's grave, but not the old man's heavenly hopes. On the spiritual state of his son Mr. M'Arthur wrote :

Now he is a rejoicing member of the Church triumphant (Rev. vii. 9-14 and ix. 9-17). He wanted two months and thirteen days of completing his nineteenth year, and had known God as his God in Christ, reconciled by justifying, adopting, and sanctifying mercy, for four years, eleven months, and three weeks before his death. He lived to God and continued to grow in grace. No powers of darkness could prevail upon him to turn aside from the ways of God. While in Trinity College he attended his class-meetings punctually. Because of his Christian firmness, his fellow students called him "the saint," and this indeed he was in God's account.

The sudden termination of a young life so bright and beautiful and full of promise produced profound sorrow even beyond the family circle. A talented fellow student, named Hill, mourned the bereavement in elegiac verses, tender and pathetic, which he published. The *Dublin Evening Packet* had a notice of the death, and testified that the deceased "young gentleman, in addition to talent of no common degree, possessed a firmness of moral principle to be rarely met with in youths."

No one outside the family could be more deeply affected by the sad news of John M'Arthur's death than Dr. Nash, who had educated him, and who had rejoiced greatly in his university successes. An obituary notice of the lamented scholar, written by the good rector, was published, as follows, in the *London-derry Sentinel* :

Died on the 16th instant, in his nineteenth year, John M'Arthur, Esq., student Trinity College, Dublin, and Classical Lecturer at the Feinaglian Institution. The death of this young gentleman, son of the Rev. John M'Arthur, of Omagh, has involved his family in deep affliction, for seldom has there been a fairer promise of distinction in literary and moral attainments. He obtained the first place at his admission into Dublin College, the classical pre-

mium at his first quarterly examination, and the signal honour of first sizarship at the severely contested examination of last summer. The elegance of his taste, the unaffected modesty of his manners, and his well-regulated piety rendered all who knew him deeply interested in his welfare. And there are some in his native parish of Ardstraw who now scarcely yield to his parents in regret for his loss, though they have the consoling conviction that he has, in truth, exchanged the uncertain prospects of this life for the glorious certainty of that which the Saviour in whom he so firmly believed has purchased for him.

Over the death of John M'Arthur, the pride and hope of the family, his parents, brothers, and sisters mourned with profoundest sorrow. William gave vent to his feelings in tender verses, which appeared in the *Fermanagh Impartial Reporter*, under the signature *Gulielmus*, commencing,

Thou art taken away ! yet this thought has consoled me.

Yearning for sympathy, he sent the following lines to his sister Rosanna :

Forget me not : for he has gone
Who this lone bosom cherished,
And hopes of happier days are flown,
And in the dark tomb perished ;
And life which seemed so gay and fair,
With joy the young soul greeting,
Has proved a scene of anxious care,
Where all is false and fleeting.

Forget me not in time of joy
When pleasure's sun beams o'er thee,
And hope presents a cloudless sky,
And happier days before thee ;
When winged with ever new delight
Those hours succeed each other,
Oh ! in such heavenly moments bright,
Think of thy absent brother.

Forget him not in time of prayer,
To heaven for mercy pleading ;
Then let thy loving brother share
Thy fervent interceding,
That God, the sinner's only Friend,
May graciously protect me,

And until life's short journey end
In all my ways direct me.

Forget me not in time of tears,
When all the past is sorrow,
And grief and sad, foreboding fears
Start at the coming morrow.
The secret of thy grief impart,
Thine agony of feeling,
And I upon thy wounded heart
Will pour the balm of healing.

Forget me not when o'er this breast
Hath rolled life's latest billow,
And in the grave these limbs shall rest,
And the cold earth my pillow.
Then, then, although thy stricken heart
With anguish may be riven,
This thought will bid thy griefs depart,
That we shall meet in heaven.

A few months after John's death William M'Arthur removed from Lurgan to Dublin to re-engage in the business for which he had been trained. He profited greatly by his three years' travelling in Ulster. It improved his health, and gave him a knowledge of human nature which he could scarcely acquire from books. His father's name, known and honoured in many of the towns which he visited, obtained for him admission to the homes of religious families, with whom he frequently spent his evenings. In this way he escaped the talk and company, which he could not always relish, at the commercial room of the hotel, and enjoyed elsewhere more congenial society and conversation.

His commercial journeyings did not quite end with his employment under Mr. Johnstone. His new employer sent him occasionally to England to buy goods for his new drapery establishment in Dublin. While thus engaged he saw that the moral perils to which he was exposed in great centres of population were more numerous and powerful than in the small rural towns

of Ulster, and that against these new dangers it was necessary to be constantly on his guard. Amongst the old papers which he preserved to the end of life, one written in 1830 has been found since his decease, containing the following rules :

Manchester, Monday, 9th Nov.—I find no situation so unfavourable to personal piety as that of commercial traveller. There is so much to excite and engage the attention, and to lead the heart away from God, that, without constant watchfulness and prayer, the enemy will be sure to have the advantage. Nor is this all. There are peculiar temptations which Satan knows well how to apply, and that in circumstances favourable to the power of those temptations. O God, pardon, I beseech Thee, my past wanderings of heart and life, and enable me to consecrate all my powers to Thee !

I have determined, as far as possible, to abide by the following rules :

1. To rise every morning at half-past five, or six o'clock at farthest.
2. To devote at least one hour to reading in the morning.
3. To spend an hour in reading the Bible, Wesley's *Sermons*, and in prayer before going to business.
4. To endeavour to secure twenty or thirty minutes for the same exercise during the day.
5. Not to walk about the streets when the business of the day is over, but to keep in the house, unless invited to spend the evening with a friend. And if so, to walk home the nearest possible way, and to be in bed at eleven o'clock at farthest.
6. To endeavour to keep a calm recollection of spirit when engaged purchasing goods, remembering at all times, "Thou God seest me."
7. I will read over these rules morning and night, and examine myself whether I have kept them or not.
8. Convinced of my own total and absolute helplessness, I will cast myself for support and strength upon that God who has desired me "in everything, by prayer and supplication with thanksgiving, to make my requests known unto Him."

O Lord God Almighty, do Thou enable me to put these resolutions into practice. Grant me the aid of Thy Holy Spirit ! forgive the past, and enable me to live to Thee in future, and in all things to promote Thy honour and glory, through Jesus Christ, my Lord. Amen.

William M'Arthur was little more than twenty-one years of age when he made this code of rules for his own self-government. What a beautiful, practical com-

ment it is upon the words of Holy Scripture! "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to Thy word."

His employer, Mr. Samuel Steele, kept a woollen-drapery shop and warehouse in Wellington Quay, Dublin. He was the son of Mr. Samuel Steele, of Drumclaph, in the parish of Ardstraw, a man of piety and worth, who died in 1834, and was intimately known to the Rev. John M'Arthur. His daughter married the Rev. William Finlay, William M'Arthur's uncle, so that the assistant and his new employer were not strangers to each other.

Mr. M'Arthur spent about a year in Dublin, during which time he regulated his conduct in the spirit of the rules which he had written for his own guidance. He avoided the evil communications which corrupt good manners, and in his voluntary companionships associated only with those who were given to good ways. He had for fellow assistant Mr. Roger Horner, a religious young man about his own age. This gentleman is still living at Rathmines, Dublin, and in a vigorous old age renders personal service in connexion with religious and philanthropic institutions. He has recently written to a niece of his early friend :

Your uncle and I formed a close and intimate friendship. I was at that time secretary of the Cork Street Sunday school Robert Deaker being the superintendent. William at once joined and became a teacher ; and I well remember the interest and energy he threw into that work. He soon took the first class of boys, and his early removal from us was felt to be a disaster.

The chapel in Cork Street with which Mr. M'Arthur connected himself might have been described, before recent alterations, as a small, plain structure, without the slightest pretensions to architectural style. It is situated amongst a poor population, in that part of the Irish metropolis known as the Liberty, a quarter which, as an

artisan neighbourhood, had seen better days. That the young man from the country should choose a place of worship so humble, in a locality so uninviting, with more attractive places of worship within easy reach, speaks well for his religious earnestness and singleness of purpose. The two principal Methodist chapels in Dublin at this time were Whitefriars Street and Lower Abbey Street chapels. The former, which was superseded by the beautiful Centenary Chapel in Stephen's Green, was the first Methodist place of worship built in Ireland, and inherited memories of eminent preachers, distinguished laymen, and "honourable women." Abbey Street chapel in Mr. M'Arthur's time had an influential congregation; and the Book of Common Prayer was in use in the morning service. The Dublin churches of the Irish Established Church were largely and influentially attended. That Church was the Church of the viceregal court, of the nobility, the functionaries of law, the learned professions, and the mercantile classes. In St. Patrick's Cathedral was heard music which the leader of the singing in the Lurgan chapel could appreciate; and in its graveyard rested the body of his brother John. About this time John Gregg, afterwards Bishop of Cork, exercised his popular and evangelical ministry in the city. The Bethesda Chapel had its attractions. Founded by the Smyth family, when they held membership at Whitefriars Street, for their relative, the Rev. Edward Smyth, an Irish clergyman, who for a time co-operated with Wesley, it was *quasi*-Methodist in its origin, and continued to be *semi*-Methodist in its spirit. Professedly religious young men of less fixedness of principle and purpose than William M'Arthur, in coming from the country to the metropolis would be likely to yield to their gregarious propensities, and follow the crowd in running here and there after music, oratory,

excitement, and show. Cork Street chapel, with its mean surroundings, would have but little chance of attracting them. One great attraction it had for young M'Arthur's active, practical mind—it afforded him a sphere of religious work ; and where he found his Church work he made it his religious home.

Mr. Steele was not satisfied with the prospects of his business on Wellington Quay, although his energetic assistant, sometimes unbidden, ran down to some of the towns near Dublin to push his employer's trade. The latter however brought the business to an end in 1831, and, with the transatlantic leanings of an Ulsterman, emigrated to America.

In a letter which Sir William M'Arthur wrote to his old friend, Mr. Roger Horner, about two years and a half before his death, he says :

I often look back with no ordinary feelings of pleasure upon my short residence in Dublin, when you and I were associated together. They were very happy days. Along with yourself, I remember Sam M'Comas, Robert Deaker, and others who were fellow workers with me in Cork Street. A gracious Providence has marked out different paths for us. Mine has been a rather remarkable one ; but I attribute it all to the lovingkindness of the Lord, and not to any merits of my own. Yours may have been a different, but a not less happy course. God has greatly blessed you, and made you a blessing in that sphere in which it has pleased Him to place you. A great number of our dear friends "have crossed the flood," and are now "for ever with the Lord." Let me have an interest in your prayers, that I may be found faithful, so that at the last we may meet in that world

Where all is calm, and joy, and peace.

CHAPTER III.

1831-1841.

LIFE AT LONDONDERRY.

Begins Business.—The Cathers.—No mean City.—Dissolves Partnership.—His Offices and Ministers.—East Wall Chapel and Bishop Ponsonby.—Bishops Barnard and Hervey.—Foreign Missions.—Centenary Celebration.—Death of Father.—On Conference Committees.—At Portrush.—Police Committee.—Municipal Reform.—Elected Councillor.—Riots.—Mr. Patterson's Testimony.—Alexander goes to Australia.—Death of Hugh Copeland.

IN the year 1831 William M'Arthur and Joseph Cather entered into partnership, and began business on their own account in the city of Londonderry. The event is thus recorded in the memorandum book of the Rev. John M'Arthur :

1831. *Sept. 26th.*—My dear William and his young partner set out from Omagh for Dublin, and thence to England, to purchase goods for their intended woollen drapery to commence on their return in Londonderry, if God permit.

Oct. 26th.—My dear William and Joseph Cather opened their new woollen hall in the Diamond, Londonderry. May God bless them with grace, wisdom, health, and prosperity, and, when full of years, bring them to dwell with Himself in everlasting glory !

Joseph Cather was the son of Mr. Gabriel Cather, of Omagh, and brother of the Revs. William, John, and Robert G. Cather, LL.D. William and Robert entered the Wesleyan ministry, and John that of the Irish Established Church, and became rector of Westport and Archdeacon of Tuam. Dr. Cather was well-known

afterwards to the religious public in Great Britain and Ireland as the secretary of the "Systematic Beneficence Society." William is still living at Belfast. They were all friendly with William M'Arthur.

At Londonderry William became a citizen of no mean city. History has eloquently told its heroic deeds ; but the attractions which drew the young tradesman to the banks of the Foyle were mainly commercial. The city was prospering as a place of business, and the port had a considerable import and export trade. The population had increased largely without the walls and beyond the river ; but the new-comers of the older Irish race marred the unanimity with which the traditional battle-cry, "No surrender!" used to be uttered. Still the hereditary qualities of the inhabitants of British descent have helped them to maintain, notwithstanding the Celtic immigration, their leading position in the government of the city and the trade of the port.

The superior business qualities which William M'Arthur showed in a subordinate position, were further developed as a master in the conduct of his own business. His energy was almost sufficient for half-a-dozen men. His activity, industry, and enterprise were intelligently directed, and were regulated by a regard for Divine guidance, which he constantly sought. His integrity won for him respect and confidence, so that prosperity followed, and in a few years his capital was quadrupled. This led him to contemplate the enlargement of the business, from which his more timid partner shrank back. By friendly arbitration a dissolution of partnership was arranged on terms satisfactory to both, which took effect on November 15th, 1835.

Mr. Cather returned to the leather trade, for which he had been trained, and took a warehouse in Magazine Street, Londonderry, where he carried on business for a

few years. He subsequently emigrated to Canada, and died there, a few weeks before his friend and first partner, in 1887.

Mr. M'Arthur's diligence in business did not abate his religious earnestness, nor abridge the time which he devoted to religious work. By the Methodists of Londonderry, to whom he joined himself at once, and a few of whom remembered his father's ministry in the city thirty years before, he was gladly welcomed. He so commended himself to the ministers by his talents and zeal, that he was soon appointed a class-leader. He was made superintendent of the Sunday school, and although only a little over twenty-two years of age when he came, he rapidly rose to the highest office, that of circuit steward.

With his ministers, Daniel M'Afee and F. P. le Maitre, he very soon became friendly. The latter left in 1832, and was succeeded [by the Rev. William Cather, the brother of Mr. M'Arthur's partner. This now venerable survivor of a generation passed away, writing in 1889 his recollections of 1832-3, says :

The frequent opportunities of intercourse with Mr. M'Arthur which I had in Derry increased the high opinion I had previously formed of him, both as to his piety and adaptation to business. The Sunday school was greatly improved and increased under his superintendency. I do not remember to have met with a superintendent more zealous and efficient. His zeal for foreign missions resulted in a large increase to the funds of the society. The part he took in the erection of the Methodist church, schools, and minister's residence I was well acquainted with, and I know that his efforts and liberality in the completion of the buildings were very remarkable.

The chapel in Londonderry which Mr. M'Arthur attended from 1831 to 1835 was situated in Linenhall Street. Wesley had preached in it, and the Rev. John M'Arthur exercised his ministry there nine years before

his son William was born. It was small and otherwise unworthy of the historic city with its increasing population. Mr. W. M'Arthur and Mr. Alexander Lindsay, afterwards mayor of the city, inaugurated a scheme for a new chapel in East Wall which was successful. Both of them became trustees of the new building, and Mr. M'Arthur collected subscriptions towards the cost, not only in Ireland, but in England too. On the day of opening, he marched through the streets at the head of the Sunday school, from the old premises to the new. The dedicatory sermon was delivered by Dr. Joseph Beaumont, an eloquent English preacher. Amongst the collectors in the congregation were Mr. Gillespie, the mayor, Sir R. Ferguson, M.P. for the city, and the bishop of the diocese. With each of them was a young gentleman carrying a basin, into which the collector poured the contents of the plate as he passed from pew to pew. The youth who thus accompanied the lord bishop was William M'Arthur's brother Alexander, now the member for Leicester.

The bishop, Dr. Richard Ponsonby, was a prelate of noble family. His father, William Ponsonby, second son of the Earl of Bessborough, had been speaker of the Irish House of Commons. One of his brothers was Lord Ponsonby of Imokilly, and another, Sir William Ponsonby, commanded a cavalry brigade at Waterloo, where he was killed. His lordship's friendly act, although censured by the new school of English Tractarians, was not unfavourably regarded by Irish Churchmen, then, as now, generally evangelical in creed. Nor was it the first time a Bishop of Derry extended a generous recognition to the religious movement of which Wesley was the leader. Bishop Barnard ordained Thomas Maxfield, Wesley's first lay preacher, giving as his reason "that that good man (Wesley) may not work

himself to death." Bishop Hervey showed marked courtesy and hospitality to Wesley in the episcopal palace at Londonderry, and gave such countenance to the religious work in which he was engaged, that his clergy might be sometimes seen attending the Methodist chapel by the half-dozen when Wesley preached. This was not because his sister, Lady Mary Fitzgerald, whose remains are interred at City Road Chapel, was a devout member of the Methodist society in London, but, there is reason to fear, from a desire to please every one by an indiscriminating patronage of everything. When by the death of his brother he united the coronet of the earldom of Bristol with the ancient mitre of Derry, the earl-bishop became ostentatious and worldly, a leader in the Anglo-Irish volunteer movement, and in the troubled politics which eventually issued in the Celto-Irish Rebellion of 1798. Bishop Ponsonby was a prelate of a different spirit, and his presence at the dedicatory service at East Wall chapel had regard, there is reason to believe, to the good work likely to be done there.

Notwithstanding the liberal givings towards the new erection, the premises were left with a considerable debt, on which interest had to be paid ; and as the tenure was leasehold, the property was further burdened with an annual ground-rent. To pay the debt and purchase the freehold Mr. M'Arthur bent his energies, and after years of patient toiling, the efforts of himself and others were crowned with complete success.

His time, energies, and money were devoted to other religious enterprises, and to none more zealously than to foreign missions. For these he became the local secretary, and as the Londonderry newspapers reported year after year the anniversary meetings, they had generally a word of commendation for "the report read by

Mr. W. M'Arthur." In April, 1838, according to the *Londonderry Standard*, he appeared as one of the speakers at a missionary meeting held at Newtown Cunningham, "in the large loft of Messrs. Thompson's distillery." Three months after this he spoke at a meeting in the city.

In 1839 the first centenary of Methodism was celebrated. Much enthusiasm was awakened, and a munificent liberality called forth. On March 12th a crowded meeting was held in Londonderry, at which Mr. M'Arthur, with his facile and fluent pen, acted as secretary; and his subscription to the Centenary Fund was the largest announced at the meeting, with the exception of Mr. Alexander Lindsay's. At a second meeting, which was held three months afterwards, the pleasing sight was seen of the Rev. John M'Arthur and his two sons speaking from the same platform.

He, Mrs. M'Arthur, and their daughters left Omagh in 1838, and came to reside at Mall Wall, Londonderry, where they could have easy and frequent intercourse with the two sons of the family. The aged father however was near the end of his pilgrimage. When he had been only about a year and a half in his new home, he was summoned to the home in heaven for which he was ripe and ready. In his last illness he was confined to bed only the day before his death, which occurred March 2nd, 1840, in the seventy-eighth year of his age. Mrs. M'Arthur, William, and Eliza were in constant attendance upon him, and treasured up in their memories his last sayings, the utterances of an unimpaired intellect and of an unfaltering faith. "I am leaving you," said he to his wife, "to God and good children; the blessings of the twenty-eighth of Deuteronomy will rest upon you all."

Writing on March 10th, 1840, to an acquaintance in

Scotland whom he had known in Londonderry, William gives this account of his father's last hours :

He had a most triumphant end ; as he himself expressed it, his anchor, both sure and steadfast, was cast within the veil. I sat up with him part of the night before he died. Never did I witness such holy joy and triumph. He repeated three times in succession—

I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers.

Shortly before he died he called my mother ; she went forward and asked if he wanted anything. "Yes," said he, taking her hand in his ; "I want to tell you

God is love ! I know, I feel ;
Jesus pleads, and loves me still."

These were his last words. Shortly after, without a sigh or groan, he fell asleep in Jesus. Who would not sorrow for such a parent ? but we "sorrow not as others who have no hope."

Tributes to his memory appeared in the local press. The following is taken from the *Londonderry Sentinel* :

By all who had the privilege of the Rev. John M'Arthur's acquaintance his loss will be sincerely and deservedly regretted. In him were combined the most endearing qualities, sanctified by deep piety, and heightened by a clear understanding and sound judgment. Having resided in Omagh for several years previous to his coming to this city, his death will be greatly lamented there by the whole community, who, from the highest to the lowest, were attached to him. During his short residence in this city he added many warm friends to the surviving few to whom he was endeared at the period of his former ministrations here, forty years ago. At the time he entered the ministry, half a century ago, religion was at a low ebb in this country. "In labours more abundant," he continued, "instant in season and out of season," proclaiming that gospel which is "the power of God unto salvation." His ministry was crowned with success, and many, through his instrumentality, were turned from darkness to light. The funeral took place on Wednesday morning. From respect to the memory of the deceased several of the shops were shut, and his remains were followed to the grave by the Protestant clergy of all denominations, and a large concourse of the inhabitants.

In the *Minutes of Conference*, 1840, testimony is borne to the "great diligence, regularity, and usefulness" with which he laboured when in the full work of the ministry,

and it is stated that during the twenty-one years of his retirement he preached "as his health permitted, exemplifying by the holiness of his life and conversation the truth of the doctrines he taught. His piety was deep and uniform; he was a kind and faithful friend, an agreeable and intelligent companion, a good experimental and practical preacher. He was ready at all times to promote to the utmost of his ability the temporal and spiritual welfare of those with whom he had intercourse."

Before Mr. M'Arthur died he had the gratification of seeing William acquiring position in both municipal and ecclesiastical affairs. In connexion with the latter, in the twenty-seventh year of his age he was elected a member of "The Chapel Fund Committee" of the Irish Wesleyan Methodist Conference. This took him to Dublin at the Conference in 1836. In 1840 he was also elected, and again had to go to the Irish metropolis. On his return to the north he took a short holiday at Portrush, where he joined his mother and sisters, who were already there. In a communication to his acquaintance in Scotland, dated July 27th, 1840, he referred to these matters, and makes mention for the first time of Mr. M'Millan, who afterwards became his brother-in-law.

I was appointed to go to Conference as the representative of the district, and, in consequence, was in Dublin for a week. I do not remember a Conference in which more of the power of God seemed to rest on both preachers and people. I spent a most delightful time, and even yet the remembrance of it is sweet. Our ministers for Londonderry are Messrs. Meredith and M'Millan. The latter is a most devoted young man, a revivalist, an excellent preacher, and is full of faith and the Holy Ghost. We are praying for and earnestly expecting a revival. I write this at Portrush. My dear mother and sisters have been here at the water for the last two weeks, and I have come to spend a few days with them. The adjoining coast is very beautiful and picturesque. I shall enjoy a little relaxation very much in this delightful spot.

A young, energetic man, like William M'Arthur prospering in business, devoting time and influence also to religious and philanthropic work, was certain to attract the attention of his fellow citizens, as one well qualified for usefulness in municipal affairs. Accordingly, before the old corporation of Londonderry had been superseded by the reformed corporation, Mr. M'Arthur was elected to serve on the "Police Committee." This body was not appointed by the Corporation, but was elected directly by the citizens assembled in public meeting, under an act of Parliament passed in the reign of William IV. The act provided that the Police Committee was to be composed of the mayor for the time being and twelve other inhabitants chosen by ballot. Its functions embraced the lighting, cleansing, and watching of the city, so that its powers were very important, leaving the corporation itself, with its mayor, aldermen, and councillors, little but its name and dignity.

In a speech which Mr. M'Arthur delivered at Londonderry, when he was an alderman of London, nearly forty years after his first election, he thus refers to the event :

I was elected a member of the Police Committee without my knowledge, it being then the governing body of the city. The first year some important questions came up, in relation to which I had to take a prominent part. The services I was enabled to render were so acceptable to my fellow-citizens that, in the following year, I was returned at the head of the poll. Shortly after that we got the reformed corporation, to which I was returned as a representative of the South Ward.

In 1840, the Municipal Corporation (Ireland) Act was passed, and came into operation in 1841. This brought to a termination the reign of the old municipal bodies in which the Protestant element, by which successive governments sought to conserve the English

interest in Ireland, was supreme. Londonderry had received its charter of incorporation from James I., when the city was built by British settlers. In the Papal reaction under James II., and during the vice-regal administration of Tyrconnel, this charter, in common with those of the other cities and boroughs of Ireland, was revoked and cancelled, and new charters given, under which the viceroy himself appointed the aldermen. The remodelled corporation of Londonderry, at the very time the gates were closed against James' army by the apprentice boys, consisted of men of low position and character, with only one person of Anglo-Saxon extraction amongst them ; and he is thus spoken of in a doggerel epic of the period :

In all the corporation not a man
Of British parents except Buchanan,
 a knave all o'er,
For he had learned to tell his beads before.

Municipal reform was the inevitable complement of Roman Catholic emancipation and parliamentary reform. In the boroughs of Ulster, where Protestantism was numerically strong, the change from the old order to the new was not so remarkable as in the other provinces, in which the government of the incorporated cities and towns passed largely into the hands of the Roman Catholic majority. In Londonderry the municipal contest in 1841 turned, not so much upon the antagonisms of rival creeds, as upon party politics. As the day for electing "the reformed corporation" approached, the "Liberals" and "Conservatives" (as the two parties had begun to call themselves, in preference to the traditional nicknames of Whig and Tory) issued their lists of candidates. As the Presbyterians were mostly Whigs, and outnumbered Churchmen and Methodists together, and as the Roman Catholics, who had become

numerous in the outlying liberties of the city, had joined their forces with the Whigs, it was not difficult to foretell the political complexion of the new council. In the Conservative list appeared the name of William M'Arthur, and with it that of his attached friend, Alexander Lindsay. Both of them were elected for the South Ward, where, of the eight successful candidates for the ward, Mr. Lindsay came in fifth, and Mr. M'Arthur seventh. The result of the election was a great Whig victory, as that party secured nineteen of the twenty-four seats in the new council, leaving the Conservatives only five.

Before the Londonderry election came off, many of the cities and boroughs of Ireland had chosen their councillors under the new Municipal Act, and the great change from the old Protestant *régime* alarmed not a few. In Dublin, where no Roman Catholic had obtained a seat in the corporation since the Union, although eligible, Daniel O'Connell, the great champion and representative of the Church of Rome, was chosen Lord Mayor. In Limerick, the reformed corporation refused to vote the customary address to the newly arrived Lord Lieutenant, Earl de Grey, and the mayor of the old corporation refused to deliver up the muniments and documents in his possession to the new mayor.

At the inaugural meeting of the new council for Londonderry, the proceedings when the old order changed were watched with intense interest by an excited crowd. Mr. Lecky, a Presbyterian gentleman of good position and character, was chosen mayor. Dr. Miller, the ex-mayor, having previously taken legal opinion, declined giving up the old corporation documents, but said he would abide by the decision of the Limerick case, as the new corporation there had already

appealed to a court of law. At night the roughs on the winning side celebrated their victory with blazing tar-barrels; windows were broken, and what the local press called "alarming riots" took place, during which an attack was made by a party of roughs on the Walker monument and the gun-carriage at its base. Both the mayor and the ex-mayor went together to the scene of the rioting, and united their efforts to quell the disturbance. Mr. M'Arthur's premises were not attacked, as he never made himself offensive, even to opponents. After a while the new council got to work pleasantly and harmoniously. Mr. M'Arthur's voice was soon heard on the practical matters which were brought on for discussion. As the six lowest on the poll had to retire at the end of the first year, he then presented himself to the electors of the South Ward for re-election, and was returned without opposition. Words which he used in seconding a resolution for the election of Alderman Munn to the mayoralty in 1844 exactly describe his own conduct throughout his long connexion with the Londonderry Corporation: "No matter what his political principles may be, he will know nothing of them in his official capacity, but, regardless alike of the distinctions of sect and party, will fulfil his duties with dignity and impartiality."

A gentleman long resident and well-known in Liverpool, Mr. John Patterson, J.P.,¹ has obligingly communicated to the present writer some of his recollections of Mr. M'Arthur in connexion with the Londonderry municipal election of 1841:

Singularly enough, our acquaintance began at the first election of the reformed corporation in 1841. My uncle was one of the older, and Mr. M'Arthur one of the younger candidates. The former, a

¹ Mr. Patterson, we regret to say, has recently died.

Presbyterian and a Liberal, was elected to the town council ; the latter was on the Conservative ticket, but, I think, was accepted by many Presbyterians, who were, and are, the principal part of the Protestant and Liberal portion of the population. He and my uncle were friends, eminently so, for twenty years, and doubtless are so again. During the ten years I resided in Londonderry, Mr. M'Arthur was an able and respected administrator of the city's affairs. In all religious and moral questions he was always to the front.

The year in which Mr. M'Arthur was bereaved by death of his father, his brother Alexander, being in delicate health, left Londonderry for a sea voyage to the very ends of the earth. On October 16th, 1841, he embarked for Australia, with the full intention of returning, after a few months' sojourn in the colony. Issues followed, unexpected by the brothers, which resulted in the establishment of the great mercantile houses at Sydney, Melbourne, Adelaide, Brisbane, and Auckland, with which their name has now been long connected. On William's return home in December, 1841, after an absence of three weeks, he heard the mournful news of the death of Mr. Hugh Copeland, of Enniskillen. In a letter of condolence to the widow he says :

Next to my own family, there was no person living that I loved more. For nearly seven years I was an inmate of his family, and they were some of my happiest days. He watched over me with the care of a father, and I have often since blessed God that in the order of His gracious providence I was placed under his care at an age when the mind was most susceptible of receiving impressions either for good or evil.

CHAPTER IV.

1842-1857.

LIFE AT LONDONDERRY.

Rev. J. W. M'Kay's Account.—Daniel M'Afee and O'Connell.—His Marriage.—The Wedded Pair.—Benevolence and Hospitality.—Brother's Success in Australia.—Alexander's First Visit Home.—The Brothers enter into Partnership.—The Irish Society and Councillor M'Arthur.—Correspondence with Sir R. Ferguson.—Municipal Affairs.—New Buildings Chapel.—In England.—Extracts from Diary.—The M'Arthur Firm in Australia and Gold Discovery.—Opens an Office in London.—Brother's Second Visit Home.—William meets him in London.—At Leeds.—Attends at Irish Conference.—A New Appointment.—Large Subscriptions.—In England.—Brother's Return to Australia.—Rev. T. Waugh.—In Dublin.—Removes from Londonderry.

IN the year 1842 the Rev. Joseph William M'Kay (now Dr. M'Kay, President of the Methodist College, Belfast) was appointed to Londonderry. His rooms not being ready, Mr. M'Arthur took him to his house as his guest for two or three months. Then was commenced a lifelong friendship, which grew in strength as time went on. Dr. M'Kay has obligingly contributed the following recollections of his friend at this early period of his career.

My acquaintance with Mr. M'Arthur commenced in 1842. He was then a young, unmarried man, carrying on a prosperous business in the Diamond, the central square of Londonderry. The characteristics which afterwards distinguished him in a greatly extended sphere, as a merchant, citizen, Christian, and philan-

thropist, showed themselves in him even then. Tact and promptness in "taking opportunity by the hand"; hopefulness, energy, diligence, well-ordered regularity, "doing one thing at a time" (to use his own phrase in describing his own methods), straightforwardness and integrity in business: these not only ministered to his own success in trade, but led to his taking an active part in municipal affairs and in measures for the improvement of the city and port. His interest in these things was continued when he removed and became an alderman of London, with whose great companies the county and city of Londonderry have been so long and intimately connected.

In his social and Church relations his light was not hid. Genial, hospitable, liberal, large-hearted, "a lover of good men," his sympathies extended to all that he believed to be truly Christian; but his home was in the Methodist Church, and with its institutions, interests, and aims he heartily identified himself. As class-leader, Sunday-school superintendent, and mission secretary, his unfaltering zeal in directing and encouraging the activity of others made him the very life and mainspring of every department in which he had an official place. It was then customary to have monthly meetings for sabbath-school teachers, tract distributors, and missionary collectors. His interest in these meetings never flagged. Without any undue projection of himself, he so managed to give a practical tendency to difficult, and sometimes conflicting, views, that the result was invariably a stimulus and strength to mutual co-operation.

The Londonderry Circuit then included the barony of Innishowen, a district for the most part wild and mountainous, and whose physical aspect had its counterpart in the social and religious condition and character of the people. They were, to a great extent, rude and uncultivated. The numerous recesses of the mountains and rocky inlets of the coast favoured the illicit distillation, which was carried on extensively, notwithstanding a large force of revenue police, which regularly patrolled the district. The bulk of the population were not open to conviction that this traffic in uncustomed spirits was dishonest toward men or sinful before God. To a portion of this population, bordering for several miles the western shore of Lough Foyle, and extending more than a mile inland towards the mountains, several members of the leaders' meeting directed their Sabbath labours. Four leaders usually set out on a car on the Sunday morning, taking with them provisions for the day. They put up at a farm-house, then separated in different directions to meet classes and conduct other services. They afterwards joined at dinner, the farmer supplying potatoes and sharing in their meal, after which there was a meeting, largely attended from all parts of the neighbourhood, and conducted by the leaders in prayer, praise, and exhortation. Mr. M'Arthur's duties in the city but seldom admitted of his personal engagement in these evangelistic efforts, but they had his cordial and constant support.

As local secretary for foreign missions, his influence was felt in every part of the circuit. Arrangements for quarterly tea-meetings and anniversary services depended on his foresight and activity. When the English deputation attended, he was accustomed to invite leading ministers and members of other denominations to meet them at his house, and generally secured the presence at the annual meeting of representatives of the different Churches.

At public meetings in the outposts of the circuit—Carndonagh, Ture, Newtown Cunningham—he frequently attended, and was always welcomed. He was usually accompanied in his gig by one of the ministers, to whom his lively conversation, interspersed with local anecdotes, some of them very humorous, was a refreshing treat, and at the meetings themselves he was an eloquent and successful advocate.

In the midst of all his activity he secured time for reading, and had a good acquaintance with some of the best English authors both in prose and verse. He had a remarkably tenacious memory, and would sometimes quote from Young, Cowper, and others with the greatest ease and correctness, and occasionally at considerable length. But that which in and through all gave a charm to the man was the spirit of hearty, cheerful devotion which always characterized him, while it had its chief expression in the associations of worship in the church and in the home. How often did this become vocal in hymns sung to some of the old inspiring tunes, to hear which even now is to awaken the most pleasing memories of the glowing piety that then enlivened, in many a gathering, the communion of saints.

In 1843 the Rev. Daniel M'Afee returned to Londonderry after ten years of labour elsewhere. He was a man of mark, well-known to the Protestant Churches of Ireland as a vigorous defender of the faith of the Reformation. His celebrity was increased by a successful encounter which he had with the redoubtable Daniel O'Connell. This remarkable man, who was quite as much a religious zealot as a political leader, if not more, attacked the Methodists in 1839 with vehement vituperation for their opposition to the first proposals of the Melbourne administration on elementary education in England. In the letters which he published in a Manchester paper he assailed the doctrines and principles of the Methodists and the character of Wesley, and attacked them in Parliament as well. In a great debate

in the House of Commons on the government proposals, the conduct of the Methodists in relation to them was vindicated by the leading statesmen on the opposition bench, including Sir Robert Peel, the Earl of Derby, and Mr. Gladstone. As O'Connell's letters dealt with questions of doctrine and ecclesiastical history, Mr. M'Afee replied to him with trenchant vigour at considerable length. As O'Connell was answered somewhat in his own style, his discomfiture, as some deemed it, was greatly enjoyed by Protestants generally. Mr. M'Arthur renewed his former friendship with Mr. M'Afee on his return to Londonderry, and although the former never handled his opponents in the rough style of the latter, yet he admired the abilities and goodness of the brawny polemic. In subsequent years a son of Mr. M'Afee held an important post in M'Arthur & Co.'s mercantile house in Sydney.

Several years had passed away since *Gulielmus* published his "Hints to Bachelors," without taking himself his own hints. But at last the Londonderry trader might be seen driving in his gig more frequently than business could require over the high hills which separate the district watered by the Foyle from that watered by the Bann; for, be it remembered, the days of railway communication between the two towns were not yet. On one of these occasions there rode with him his young minister and friend, Mr. McKay, who said to him, "I suspect that you are influenced in this journey neither by the love of God nor *man*." And so he rightly guessed that the attraction over the mountains was really Marianne, the only child of Mr. Archibald McElwaine, of Coleraine, a gentleman who had prospered in business, was influential as a citizen, and hearty as a Methodist. From a letter of Miss M'Elwaine to "my own dear William," dated "November 19th, 1842," a

week after one of his visits across the Londonderry highlands, we find they were engaged then. How long before we do not know. "What a cold, dreary drive," she writes, "you must have had over the mountains, both in coming and going!" This letter she despatched to England, where Mr. M'Arthur then was, upon one of his numerous commercial journeys. The document shows that the writer was an educated lady, of refined feeling, good sense, and exalted piety.

On September 5th, 1843, William M'Arthur and Marianne M'Elwaine were married in Coleraine Methodist church. The bridegroom was thirty-four years of age, and the bride about twenty-five.

This was not the first wedding in the M'Arthur family that memorable year. Early in the year William's youngest sister, Eliza, was united in holy wedlock to the Rev. Gibson M'Millan.

Mrs. M'Arthur, intelligent, gentle, and godly, gave grace and attraction to her new home at Londonderry, and was in all respects a helpmeet for her husband, especially in religious and benevolent work. She was appointed a class-leader at East Wall, and thus had a sphere for the employment of her talents in meeting members of her own sex for prayer, Christian fellowship, and instruction. Some who knew their life at Londonderry well bear willing testimony to the kindness which they showed to "the poor saints," and especially such of them as had seen better days. To a few families of this kind one witness, acquainted with their domestic habits, tells that dinners from their own table were daily carved and carried. Dr. George Vance narrates how Mr. M'Arthur used to go to a country place a few miles from the city to visit an old man, an invalid. "He would sit by his bedside, and sing hymn after hymn, and pray with him and comfort him."

The Christian hospitalities which were dispensed in Mr. M'Arthur's house in his bachelor days were not lessened when he had a wife to preside at his table. His chosen guests were ministers of religion, and other Christian friends, chiefly, but not exclusively, of his own Church. His friendliness overleaped denominational boundaries, and nothing pleased him better than to bring together ministers and members of the various Churches in the city. The Evangelical Alliance was begun when he was a young married man, and it at once attracted his attention, and secured his adhesion and support. The ministerial gatherings at his house to meet the missionary deputation from England at the anniversary celebration were utilized by him to promote not only Christian missions abroad, but Christian union amongst the Protestant Churches of Derry, and not without success. In relation to one occasion of this kind Dr. McKay writes :

I was present one year when the Rev. George (now Dr.) Osborn was the deputation. The Evangelical Alliance had been just organized, and he was one of its first secretaries. Mr. M'Arthur, taking advantage of the occasion, succeeded in bringing together a larger number of ministers of the several Protestant Churches than had ever before met on a missionary platform in Derry. Dr. Osborn delivered a most effective speech ; but one of those ministers, in following him, adopted a rather apologetic reference to his own appearance as an advocate of Wesleyan missions, and said, "It is surely better that these people should be Methodists than heathens, and I should not object to come after, and convert them into good orthodox Presbyterians." The same minister became, in later years, an eminent professor in a Presbyterian college, and was well known to Sir William M'Arthur as breathing a true catholicity, having learned to look upon missions to the heathen as having a common claim on the sympathy and co-operation of all sections of the Christian Church.

Mr. Alexander M'Arthur, who went to Australia in 1841, in search of health, contrary to his original intention, remained there for some years. On his arrival he engaged in a few commercial transactions, for which

he went prepared, merely to recoup himself for the expenses of his long tour. These succeeded so well, coupled with the benefit which his health was receiving from the genial climate of New South Wales, that he resolved to remain in the colony. He commenced business tentatively in Pitt Street, Sydney, but not at first on a large scale. The business so prospered that, after a while, other partners were admitted, and the firm removed to new premises in York Street, where they traded as "M'Arthur, Little & Atkinson," Mr. William M'Arthur exporting to them goods from England. In 1848, Alexander, committing the management at Sydney to his partners, returned to Ireland, and did not go back to Australia until 1851. In the interval he took a pleasant trip to America, and visited the principal cities in the United States. He arrived back in Londonderry on July 2nd, 1850, after an absence of three months. During his stay at home the brothers for the first time entered into partnership, in relation to both the business of the one brother in Londonderry, and of the other in Australia.

Mr. William M'Arthur, who had been re-elected councillor in 1845, without opposition, continued to devote his energies very heartily to municipal affairs, and that at a time when the relations of the Corporation of Londonderry to the Honourable the Irish Society were somewhat painfully strained. The Irish Society is the incorporated body in which is vested the estates in Ulster which were granted by James I. to the mayor, commonalty, and citizens of London. Amongst the objects for which the grants were bestowed by the king, the following are recited in the preamble of the charter: "To establish the true religion of Christ amongst men hitherto depraved, and almost lost in superstition, and to improve and cultivate by art and

industry counties and lands uncultivated and almost desert, and the same to plant with honest citizens and inhabitants."

Accordingly, from the first until now, the Irish Society has aided by grants the material, moral, religious, and educational interests of the people of Londonderry, both city and county. Nor have they so interpreted the words of their charter, "the true religion of Christ," as to limit their donations to the Church which was established by law. Gifts have also been bestowed by them on the Presbyterians and Methodists for religious and educational objects.

At the time when Mr. M'Arthur was a member of the Londonderry Corporation the Irish Society was assailed in that body for not expending more of their revenues in improving the city. On the other hand, some of the London Livery Companies, who claimed a vested interest in the property of the Irish Society, complained that they did not receive the revenues, and the Skinners' Company actually went to law with the society. After much litigation, Lord Chancellor Lyndhurst delivered the final judgment in the House of Lords, which was, that the Irish Society were not private trustees for the London companies, but public trustees, to act in the interests of the people on their estates, according to the provisions of their charter. This judgment gave a fresh impetus to the pre-existing desire of the Londonderry Corporation to obtain additional assistance for their city from the Irish Society.

In the debates in the council Mr. M'Arthur took a leading part. His speeches were reported at greater length than those of most others by the local press, and evidently carried weight from their moderation and reasonableness. After a fruitless attempt to call the

Irish Society to account before the Corporation of London, which declined to interfere on the ground that it had no jurisdiction, the more violent members of the Londonderry Corporation advocated an appeal to Parliament. To a resolution in the council to this effect, Mr. M'Arthur moved an amendment that a deputation be sent to the Irish Society itself, with power to settle the differences between that body and the Londonderry Corporation. This was carried, but only by a majority of one. The deputation sent were Alexander Lindsay, mayor; Pitt Skipton and James Mehan, aldermen; and William M'Arthur, councillor. After several interviews with the Irish Society, they returned to Londonderry, having obtained all that they asked for. The Irish Society, which had already agreed to pay the debts of the corporation, further consented to pay the official salaries of the mayor and recorder, and to give an annual sum for city improvements, on a scale fixed by the deputation. For this satisfactory termination of the disputes no small share of the credit was due to Mr. M'Arthur and a large share to his friend Mr. Lindsay. In the following November (1848) he was re-elected councillor for the South Ward at the head of the poll. In February, 1851, he was chosen alderman of the South Ward at a by-election occasioned by the decease of Alderman Mehan.

In 1849 the "Londonderry Improvement Association" was formed, and, in 1852, Alderman M'Arthur, as honorary secretary, carried on a correspondence with Sir Robert A. Ferguson, Bart., the sitting member for the city. Sir Robert had great local influence, as the Ferguson family had been resident at Burt Hall, in the neighbourhood, since the first plantation of Ulster. Sir Robert had been Mayor of Londonderry, and had represented the city in Parliament since 1830. He was

a Whig in politics. The official correspondence which Mr. M'Arthur had with him has now little historic interest, but it possesses a biographical value for these pages, as illustrating the political views which were at that time held by one who years afterwards became himself a Member of Parliament.

In February, 1851, Lord John Russell's Government was succeeded by that of Lord Derby. This latter, Mr. M'Arthur, and his friends of the "Londonderry Improvement Association," were desirous should receive a "general support" from Sir R. A. Ferguson. They sent him a statement, with several questions for him to answer, the nature of which may be seen by the correspondence.

TO SIR R. A. FERGUSON, BART., M.P.
LONDONDERRY,

April 26th, 1852.

DEAR SIR,—

I have been requested to forward you the inclosed statement and queries on behalf of the meeting referred to, and further to say that, entertaining the very kindest and most respectful feeling towards you as a gentleman long connected with this city, nothing but a sense of imperative duty would induce them to take up a hostile position towards your return as the member for the borough. At the same time they feel it is due to themselves and to the city to have the views of the great majority of the influential and respectable portion of the electors fairly represented, and these they believe to be embodied in the document now laid before you.

I have the honour to be, dear sir, yours very respectfully,

WILLIAM M'ARTHUR.

In the correspondence which followed Sir Robert vindicated himself against certain charges which were implied in the questions put to him, such as injuring the Protestant institutions of the country, and withholding from his Protestant constituents their fair share of the patronage placed at his disposal. On the crucial question of "giving a general support to Lord Derby's government," he went as far in his promises as a Whig politician could reasonably be expected to go. The

result of the correspondence was considered satisfactory on both sides, and in his last communication on the subject to Mr. Alderman M'Arthur, Sir Robert says, "I am really very much obliged for the trouble you have taken with your Conservative friends, and well pleased with the decision to which they have come, and particularly at its being unanimous." A few weeks after writing this Sir Robert A. Ferguson was returned unopposed for the city of Londonderry at the general election of 1852.

Much of Mr. M'Arthur's correspondence with the representative for the city related to local bills before Parliament, especially to one for a new bridge. Eventually the Bridge Bill was passed, and Alderman M'Arthur had the happiness of seeing "the old rickety wooden bridge," as he called it, which was built in 1790, largely through the exertions of Bishop Hervey, superseded by the present stone bridge, which afterwards was made free from toll.

His activity in municipal affairs did not lessen his devotion to religious work. Under the superintendency of his brother-in-law, the Rev. Gibson McMillan, he and his friend Mr. Lindsay were successful in their efforts for the erection of a chapel at New Buildings, a village about three miles from Londonderry, in which Wesley had preached, and where Dr. Adam Clarke, the eminent commentator, delivered his first sermon. Mr. M'Arthur was secretary, and has thus written of the stone laying :

1851. *June 19th.*—This day the foundation stone of New Buildings chapel was laid by Mr. Alexander Lindsay. It was on the same day of the month (the 19th of June, 1782), that Dr. Adam Clarke preached his first sermon on the very ground now to be occupied by a chapel. This coincidence I did not discover until this morning, and has not arisen from any previous arrangement.

In December, 1851, Mr. M'Arthur went to England on business. A journal which he kept of the twenty

days he was absent from home is the earliest diary of his which has come into our hands, and reads more like the journal of a minister than a merchant.

1851. *Dec. 4th.*—Left Londonderry by the *Maiden City*. The night favourable until we got past the Mull, when it blew a gale. Arrived in Liverpool.

Dec. 7th, Sunday. Manchester.—This morning went to Gravel Lane to hear Dr. Bunting. It is about twenty years since I last heard him preach. The sermon was a beautiful exhibition of the doctrine of atonement. His appeal at the close was most touching. He alluded to his early years in Manchester, and to those who had occupied the pulpit (Mather, Benson, and others), and to those who had occupied the pews. Dined at Gault's, and went in the evening to George Street chapel.

Dec. 8th.—Went to the tea-meeting of the Wesleyan Association. Heard one relate his Christian experience who had been a pugilist. His conversion was most extraordinary. "Is not this a brand plucked from the burning?" Conversed with one of the ministers on the present unhappy agitation. He said the several Methodist denominations present every form of Church government; but that the so-called "Reformers" would not travel by either first, second, or third class, but wanted to stop the train.

Dec. 14th, Sunday.—Went to City Road. Heard an excellent sermon from Mr. Osborn. Visited the Young Men's Christian Association. Went to Jewin Street chapel. Tea and supper with Mr. Carter, whose daughter is ill. Read and prayed with them before I left.

Dec. 18th.—Went to see Miss Carter. Read and prayed with her.

Dec. 19th.—By invitation attended the anniversary tea-meeting of the young men in Hitchcock's establishment. Had a great treat. The speakers were Daniel Wilson, Samuel Martin, William Arthur, Mr. Tarleton, and others.

Dec. 22nd.—Sailed from Liverpool in the *Maiden City*. Arrived in Londonderry, and, thank God! found all well.

When Mr. Alexander M'Arthur returned to Australia, he went back to a veritable Eldorado. The discovery in 1851 of extensive goldfields in the newly constituted province of Victoria gave an immense stimulus to emigration, and suddenly promoted the rapid development of the commerce of the colonies. The effect upon the well managed trade of the M'Arthur brothers was soon seen in its large expansion and growth. Branches of

the business were established at Melbourne, Adelaide, and Auckland in New Zealand, and subsequently at Brisbane. In addition to a large inter-colonial trade in the ordinary commodities of commerce, they engaged in the new and profitable business of exporting gold. This considerably enriched the firm, and doubtless would have led on to immense opulence, only that after a few years the banks engaged in it, taking it largely out of the hands of general merchants. This increase of business necessitated the frequent visits of Mr. William M'Arthur to London and to the manufacturing centres of Great Britain. The result was that he had to open an office in Moorgate Street, London, as his base of operations in exporting goods to the colonial warehouses.

In 1854 Mr. Alexander M'Arthur came again to England, but this time as a married man, bringing with him his wife, a daughter of the Rev. William B. Boyce, of Sydney. The name of this distinguished minister re-occurs frequently in these pages further on. In a fragmentary diary of William's, there is a record of a ten days' visit to England and Scotland, from which it will be seen that the brothers met in London.

1854. *Oct. 19th, Friday.*—Sailed from Derry this day in the *William M'Cormick* steamer; the evening dark and lowering. On passing Innishowen Head we met a tremendous sea; the vessel pitched and rolled very much. We reached Liverpool in seventeen hours. What cause of thankfulness to God to be preserved in perils of the deep!

Oct. 20th.—Took the train for Birmingham, thence to London; reached my lodgings at 10.30, and found my brother waiting for me.

Oct. 21st, Sunday.—Went to City Road Chapel; heard a beautiful sermon from Dr. Dixon on "I will sing with the spirit, and I will sing with the understanding also." Dined with M'Donald, and in the evening went again to City Road; heard Mr. Young, who gave an impressive discourse on Ezekiel's vision of living water; accompanied my brother to Mr. Young's, and remained for supper.

Oct. 27th, Saturday, Leeds.—I am thankful that the Sabbath approaches. This has been a week of great anxiety of mind, and yet of unnumbered blessings. I feel truly thankful to the Lord for providential directions, and for opening up my way before me. I have had some dear friends praying for me. Oh, how many blessings I have received in answer to the fervent, believing prayers of pious friends! May the Lord enable me ever to acknowledge Him in all my ways, and He will direct my path!

Oct. 28th, Sunday.—This has been a very uncomfortable Sabbath. In the morning, at Oxford Place chapel, I heard a good plain sermon from Mr. Bates. After service I took a short walk to the Moor, and coming back rather heated, threw myself on the sofa and fell into a doze. I thus caught cold, and was prevented from hearing Mr. Rattenbury. Dined at the commercial table, and determined not to do so again on the Sabbath; the company noisy and unpleasant. An altercation took place about a bottle of Madeira, which I had to put an end to by threatening to leave the room except the subject were dropped. How melancholy is the condition of commercial travellers generally, many of them "without God in the world." Not more than two of the company to-day went to any place of worship.

Oct. 29th, Glasgow.—Travelled from Leeds; read in the carriage the *Life of Sir Fowell Buxton*, a man of extraordinary energy, firmness, and devoted piety.

On April 30th, 1855, Mr. M'Arthur took an active part in the anniversary meeting of the Wesleyan Missionary Society at Exeter Hall, with Sir Anthony Oliphant, ex-chief justice of Ceylon, in the chair, by moving one of the resolutions. This was the first time he spoke in an arena where in subsequent years his voice and figure became familiar.

In June he attended the Irish Conference at Belfast, and spoke at a great meeting held for the "extension of Wesleyan agency in Ireland." It was proposed to increase the number of ministers, to promote the erection of ministers' houses, to establish elementary day schools for the children of the poor, and to build an educational institution for higher education, in which special provision should be made for ministers' sons. The meeting was very hallowed in feeling, and a fund was inaugurated at which £8,821 was subscribed in the room. Towards

this sum Mr. William M'Arthur, who was appointed one of the secretaries, contributed £1,000; his brother Alexander, who was present and spoke, £1,000; and his father-in-law, Mr. M'Elwaine, £1,000.

After a year's visit to Ireland and England, Mr. and Mrs. Alexander M'Arthur returned to Australia, and their brother William crossed the Channel to see them off. The following is from the fragmentary diary:

Plymouth, 1855. Oct. 8th.—This day I have parted with my dear brother Alexander and family. The *La Hogue* was towed out of harbour, and is now on her way to Sydney. Not much more than a year has elapsed since he arrived in England. How rapidly has the time flown! Very pleasant, indeed, have been the days we have spent in each other's society, but, like everything earthly, they have been transient and fleeting. I trust that the God of our father will bless my dear Alexander and his beloved partner, and that their infant son will be spared to be a blessing to them.

Oct. 9th.—Came last night to Bristol, and arrived in London this morning.

Oct. 13th.—Spent the last few days in London. Got to Leeds on Friday morning, transacted my business by eleven, thence to Dewsbury, and on to Huddersfield; left by the four o'clock train for Liverpool, and sailed by the *Iron Duke*. To my great surprise and delight I met Mr. and Mrs. M'Elwaine and my dear Marianne on board. This morning I arrived in Dublin, but too late for the day coach, so I must travel by the night mail to Derry.

Oct. 16th.—Arrived in Derry on Sunday morning; found Mr. Tobias was there before me; heard him preach two excellent sermons for Circuit Aid and Extension Fund. The meeting was held on Monday; I was in the chair. Thank God for the growing interest which is taken in this fund!

Oct. 29th.—Left Derry this day by the *Thistle* for Glasgow.

Oct. 31st.—Arrived in London last night; went to Cave's, of Aldersgate Street, having heard it highly recommended.

Nov. 1st.—I have attended a prayer-meeting at the Young Men's Christian Association, conducted by Mr. Tarleton, and was much pleased with the mode of conducting it, and with the fervent spirit which animated the prayers and addresses.

Nov. 8th.—Saw Sam Finlay and his cousin Gault off to Australia in the *Catherine Adamson*.

In February, 1856, Alderman M'Arthur was again in England, and visited Liverpool, Manchester, Hudders-

field, and Leeds, as well as London, on mercantile business. He returned to Londonderry, but was back again in London in April. While there he was gladdened by news from Australia, which he thus records :

1856. *April 8th.*—Received a letter to-day from my dear Alexander. He, his wife, and child arrived safely in Sydney after a pleasant voyage of eighty-nine days. I have abundant cause of thankfulness to God for His goodness to my dear brother and his family.

From his London office, while prospering greatly as a merchant, Mr. M'Arthur wrote many a letter on other than commercial subjects, and amongst them letters of condolence. On the death of Mrs. Waugh, wife of the Rev. Thomas Waugh, then and for many years the most eminent minister in Ireland of his own Church, he intermitted his mercantile correspondence to express sympathy with the venerable widower, in a letter dated November 8th, 1855, written from 43, Moorgate Street, London :

Mrs. M'Arthur and myself feel the deepest sympathy with you in your bereavement. I have no doubt that you have been enabled to bow with submission to the Divine will. God gave her to you for many years as your greatest earthly blessing, and to His Church as one of its most useful members and brightest ornaments, and now, in a good old age, He has removed her

From a suffering Church beneath
To a reigning Church above.

You have, my dear sir, the sympathies and prayers of a large number of friends on both sides of the Channel, and I am sure you have experienced, in no ordinary degree, the sustaining power of that gracious Saviour whom you have long loved and served, and who will verify His promise : "As thy day, so shall thy strength be."

On April 11th, 1856, he wrote again from his office in Moorgate Street to Mr. Waugh, on business connected with a fund of which that minister was treasurer. In this communication he says : "I purpose leaving London to-day, and hope to be in Derry at our

missionary anniversary. I shall be there for the next fortnight." On April 16th he resumed, at Londonderry, his correspondence with Mr. Waugh, and not very long after left home on business again. In June he was present, as secretary of the Fund for the Increase of Wesleyan Agency, at the preparatory committees which met in Dublin in connexion with the Irish Conference.

The year 1857 was memorable in the life of William M'Arthur as the one in which he removed his residence from Londonderry to London. Although his business in the former city had so prospered that, about ten years before he left, he acquired new business premises in Ferry Quay Street, yet the increasing Australian trade required his presence in England so frequently, that it became inevitable he should take up his residence in the metropolis of the empire. In leaving the banks of the Foyle for the Thames, he did not completely sever his connexion with Londonderry. He took a young man into partnership in his business there, and even his position of alderman he did not at once resign. At the Irish Conference of 1857, a few months before his removal, and with that in view, he was reappointed to the office of secretary to the Fund for the Increase of Wesleyan Agency in Ireland. His intention was to visit frequently his native land, and in the country of his adoption to do what he could to benefit the country of his birth. Before he entered upon his new abode in London, we catch a glimpse of him snatching a little recreation at Harrogate. In "this delightful place," as he calls it, he spent some pleasant days in October with his wife and her parents.

CHAPTER V.

1857-1861.

EARLIER LONDON LIFE.

Settles at Brixton.—Ministers and Laymen.—Rev. W. B. Boyce.
—Diary Extracts.—Mrs. M'Arthur's Affliction.—More Extracts.
—The Ulster Revival.—Irish National Education and Irish
Methodists.—Irish Missions.—Deaths of Mr. M'Donald and
Mr. Gilbert.—Visits Ireland.—Mrs. M'Arthur's recovery.—
Letter to Rev. R. Wallace.—Engagements.—Education Meet-
ing.—Death of Mr. Farmer.—Mother's Death.—William's
Daily Record of her Last Days.

MR. M'ARTHUR sometimes said that when he came to reside in London he had but one intimate friend in the metropolis. This was Mr. James M'Donald, of Islington, a young Irishman, an Australian merchant, who had formed a friendship with Mr. Alexander M'Arthur in Sydney, while they were engaged together in Sunday-school work. Upon his return to England he made the acquaintance of William, with the result of a strong mutual attachment, with which death too soon interfered. To be near his friend Mr. M'Arthur felt inclined at first to settle at Islington, but from other considerations he eventually decided for Brixton. There he secured as his residence a good-looking mansion, known as 1, Gwydyr Houses, Brixton Rise. The neighbourhood was then semi-rural, and with its "Rise," "Hill," and other advantages of situation, had attracted as residents not a few of the well-to-do mercantile classes.

The advent of the Londonderry alderman became known very speedily to the Methodists of Brixton, and as his reputation for zeal, liberality, and good works had preceded him, his arrival was welcomed by the ministers and laymen of the Lambeth circuit, of which Brixton at that time formed a part. He became associated in religious worship and work with Messrs. Gabriel, Bennett, Gurney, Corderoy, and others, whose names appear again and again in his diary. With the five ministers who constituted the associated pastorate he became friendly, and readily co-operated with them in the good work in which they were engaged. Of these only two, the Revs. W. J. Tweddle and E. Lightwood, survive.

With the Rev. William B. Boyce, who soon after this time became one of the general secretaries of the Wesleyan Missionary Society, Mr. M'Arthur formed an intimate friendship. Mr. Boyce was the father-in-law of Mr. Alexander M'Arthur, and had returned to England from New South Wales only the year before William M'Arthur settled in London. He had been thirteen years a missionary in Kaffraria, and wrote the first grammar of the Kaffir language. Thence he went to Australia, and was the first president of the Australasian Wesleyan Conference. In 1876 he returned to Sydney, where he died in 1889. There is a reference to him, as follows, in Mr. J. A. Froude's *Oceana*, written in 1885 :

One evening we dined with Sir Wigram Allen, the late speaker of the House of Assembly. There was a large gathering of distinguished people. The person whom I liked best was Lady Allen's father, a beautiful old clergyman of eighty-two, who told me that he had read all my books, that he disapproved of much he had found in them, but that he had formed, notwithstanding, a sort of regard for the writer. He followed me into the hall when we went away, and gave me his blessing. Few gifts have ever been bestowed on me in this world which I have valued more.

Mr. Boyce was an omnivorous reader, as may be seen by his references to books in two works he has published : *Higher Criticism and the Bible*, and *Introduction to the Study of History, Civil, Ecclesiastical, and Literary*.

Mr. M'Arthur thus begins his private diary at his London home :

1857, *Nov. 8th, Sunday*. Went for the first time to Brixton Hill chapel. Heard the Rev. George Osborn in the morning ; visited the Sabbath school at 3 ; a poor affair ; evidently a great want of energy on the part of the teachers ; better order than I expected. In the evening heard Rev. E. Lightwood from "Almost thou persuadest me to be a Christian"—a plain, faithful, earnest discourse. Remained for the prayer-meeting ; was called upon to engage in prayer, which I should rather have declined. A quiet, profitable Sabbath ; enjoyed it very much.

Nov. 18th, Wednesday.—Went to Jewin Street missionary meeting to take the chair. Speakers : Revs. Messrs. Hartley, Rattenbury, Greeves (late of Paris), Farrar, and Mr. Hall. On my way home called at Mr. Gibbons' for Mrs. M'Arthur.

Nov. 22nd, Sunday.—Heard Mr. Tweddle preach two good sermons. Mr. E. Corderoy and daughter returned thanks for preservation in travelling by land and water. A prayer-meeting after the service ; was called upon to pray ; felt nervous and embarrassed.

Nov. 23rd, Monday.—Wrote to A. Lindsay, of Derry, intimating my intention of resigning my seat in the corporation.

Nov. 24th.—Left the city at four o'clock ; went to chapel at six. Received a letter from my dear mother.

Nov. 29th, Sunday.—Heard Mr. Haydon preach two excellent sermons. I accompanied Mr. Hall to two of his tract districts.

Dec. 2nd.—Mr. Bennett invited me to meet the trustees of Brixton chapel, and Mrs. M'Arthur to meet a few friends. I was much pleased with the good feeling that prevailed. At supper Mr. Edward Corderoy, just returned from America, amused us with anecdotes. Mr. John Corderoy prayed at family worship.

Dec. 14th.—Brixton meeting : deputation, Messrs. M'Cullagh and Gibson. The latter did not come. I took the chair, and adverted to my reluctance to do so. This was the first missionary meeting in the new chapel.

Of Mr. M'Arthur's movements in 1858 we have not many details, as his diary for that year is almost a blank. It is certain however that he was as active as ever in good doing, and so won the confidence of his

new friends at Brixton that he was placed in official positions as vacancies occurred and opportunity offered. He was early appointed to the superintendency of the Sunday school at Brixton Hill, a post which he filled for twenty-three years, to the great benefit of the institution. From the few records in the diary of this year the following are extracts :

1858. *Mar. 7th, Sunday.*—Went to the Sabbath school this morning. Heard Mr. Tweddle preach a very beautiful sermon ; he came home and dined with me ; heard him again in the evening.

Oct. 12th.—Attended a meeting of the Brixton Hill society, the Rev. Robert Spence Hardy in the chair. The meeting was addressed by the Revs. Kirk, Lightwood, and Tweddle, and Messrs. Gurney, Bennett, E. Corderoy, and W. M'Arthur. I referred to my ancestry ; quoted Cowper's lines, "My boast is not that I deduce my birth," etc. ; referred to my grandfather, father, and mother. I adverted to the position of Methodism as a breakwater against Popery, Puseyism, and infidelity ; to the cloud of blessing hanging over the Church, etc.

While co-operating with his new friends in England, Mr. M'Arthur was not forgetful of his old friends in Ireland, nor they of him. At the Irish Conference of 1858, held in Dublin in the month of June, he was reappointed on some of the Conference committees and to his former post as secretary of the Fund for the Increase of Wesleyan Agency in Ireland.

Before he had completed his first year in his English home, it was darkened by the shadow of a great trial. The affliction of his beloved and devoted wife made its first appearance in 1858. In the hope of benefiting by the change, she revisited her native land, and at the close of the year was sojourning at Sandymount, a pleasant place between Dublin and Kingstown. There she was near her mother-in-law, Mrs. M'Arthur, senior, who was residing at Kingstown, and had also the kindly attentions of her sister-in-law, Mrs. M'Millan, who was with her husband and children, at that time living in Dublin.

Mr. M'Arthur spent the Christmas of 1858 at Sandymount, and thus began there the new year :

1859. *Jan. 1st.*—Went into Dublin this morning. In the evening went to Blackrock to see the Rev. Robinson Scott, who read me a paper he was to forward to Mr. Arthur, to lay before the committee, on the subject of Irish missions and their management. Had a good deal of conversation about American Methodism and our projected institution.

Jan. 2nd, Sunday.—Heard Rev. W. G. Campbell preach at Sandymount. Afterwards conversed with him on his mission to Oughterard. He said that upwards of thirty years ago two of our schoolmasters established schools in that neighbourhood ; they held meetings, and visited the houses of Roman Catholics. The seed sown has not been lost ; the converts from Romanism, who have stood their ground against much persecution, have attributed their first gracious impressions to the time referred to. Mr. C. has received promises of support from the clergyman of the parish and two magistrates. In the evening I read the Covenant Service with dear Marianne.

Jan. 3rd.—My dear mother had a beautiful drive with Marianne and me along the Stillorgan road. My mother, Mr. and Mrs. M'Millan, and Mr. and Mrs. Doyle dined with us ; a very enjoyable evening.

Jan. 5th.—Left Sandymount ; had a pleasant passage to Holyhead, and reached Brixton.

Jan. 14th.—A meeting of the Evangelical Alliance at the house of Mr. Prentis ; about thirty present.

Jan. 22nd.—Went to a *soirée* given by the heads of the London University ; about three thousand present.

Mar. 11th.—Heard a lecture on the Huguenots in St. James's Hall by the Rev. W. M. Punshon ; Lord Shaftesbury in the chair. The eloquence was of the highest order, delivered with a power which cannot be described.

May 3rd.—Went with Rev. R. Wallace to the Irish Society. They very generously granted us £200 for the purchase of the freehold of Derry chapel.

Sept. 29th.—A telegram stating that the *Admilla* steamer had been totally wrecked on the coast of Australia, off Cape Northumberland. As I expected my dear brother would have been in her, I was greatly distressed, and could only trust that the God who has hitherto so graciously preserved him may have also, in this instance, interposed on his behalf. The mail will not arrive until 7th or 8th of October.

Oct. 3rd.—Telegraphed to Marseilles to know if Alexander M'Arthur's name was in the list of survivors.

Oct. 5th.—Called at P. & O. Company's offices ; no word yet of the mail. Called on Mr. Boyce ; while we were conversing, James

Duncan came in ; he had been at my office, and, observing a telegram from Malta, opened it. This contained the joyful news that my dear brother had arrived safe in Sydney. We all fell down on our knees, and praised God for His great deliverance ; whilst at prayer Mr. Arthur came in, and we all rejoiced and praised God together. Surely I have abundant cause to thank my heavenly Father for His great goodness !

Oct. 8th.—The mail arrived, with particulars of my dear brother. He got to Adelaide, managed to do all his business in one week, and sailed for Melbourne in a small steamer called the *Havilah*. He was strongly urged to wait for the *Admilla*, a fine vessel which generally made the passage in forty-eight hours. Although a bad sailor, he determined to go by the *Havilah*, that generally took seventy to eighty hours. Thus to the superintending care of a gracious God he was doubtless saved from a watery grave ! May the Lord enable me to see His hand in this remarkable deliverance, and consecrate all my powers all my remaining life to His blessed service !

As Mrs. M'Arthur was still unwell at Sandymount, although progressing towards recovery, her husband paid several visits to Ireland in 1859. That was the year of the extraordinary religious movement known as the Ulster Revival, and Mr. M'Arthur, by extending his visits to the north, "saw the grace of God, and was glad." "At Coleraine," where, of course, he was the guest of Mr. and Mrs. M'Elwaine, an informant (Dr. W. Crook) says, "I saw much of Mr. M'Arthur during the revival of 1859."

This wonderful movement, which began amongst the Methodists and extended to the Established Church and the Presbyterians, was especially prevalent amongst the latter, and attracted universal attention. The London daily papers, including the *Times*, sent "special correspondents" to chronicle its events and report its progress. Men of science appeared on the scene, and with the aid of biology, physiology, psychology studied its phenomena, by which, especially the cases of bodily prostration, some of them were not a little bewildered. Instead of the ancient solution, "These men are full

of new wine," theories of "temperament," "sympathy," "hysteria" were propounded. Some of the visitors to the scene of the revival were content with the old explanation: "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." Amongst the sympathising observers were Mr. M'Arthur and a gentleman better known to him in after years. This was Mr. Benjamin Scott, Chamberlain of the City of London, who wrote a Christian vindication of the movement.¹

In the same year Mr. M'Arthur took some part in the vexed question of Irish national education. The system administered by the National Board aroused, at its introduction in 1831, the strenuous opposition of Irish Protestants, on the ground that the Bible was excluded from the schools. This was done, of course, to conciliate the Roman Catholics; and Dr. Murray, the Roman Catholic Archbishop of Dublin, and other Roman Catholics, in consequence, consented to act as commissioners. Dr. Whately, an able English Broad Churchman, was raised to the see of Dublin, with the object, apparently, of administering the system, and reconciling the Irish Church to the new educational policy and practice. His influence however was inadequate to overcome the hostility of Irish Churchmen. The Methodists, not only in Ireland, but generally in Great Britain, were also opposed to the national system. The Presbyterians likewise denounced it, both in the press and by formal resolutions in the Synod of Ulster. In 1839, the Government modified it by admitting "non-vested," practically denominational schools, and

¹ *The Revival in Ulster: its Moral and Social Results.* By Benjamin Scott, Chamberlain of the City of London.

the Presbyterians then, not only gave up their opposition, but placed their schools under the Board. Two years previously Archbishop Whately prepared Scripture extracts, a text-book of Christian evidences, and a volume of sacred poetry, which received the sanction of the Board, including Archbishop Murray. On the death of Dr. Murray, Dr. Cullen succeeded him, and he made war upon the Protestant archbishop's books in the national schools, and by his reactionary ultramontaniam succeeded in driving Dr. Whately from the National Board. Still the large mass of the clergy and laity of the Established Church refused to be satisfied with the national system, and in this they were joined by the Methodists.

The return of the Conservatives to power in 1841 raised the hopes of the Irish Protestant clergy that the new government would alter the policy of the Whigs on national education, but in this expectation they were disappointed. In 1842 the Board agreed that, subject to a conscience clause, religious instruction during fixed school hours, or otherwise, should be given. In 1845 the whole bench of bishops, with the exception of three, memorialized Sir Robert Peel for a grant to the Church Education Society; but this he sternly refused. When it became plain that no help was to be obtained for schools from either political party, except by connecting them with the National Board, the conviction grew amongst the Methodists in Ireland, that the wisest policy was to accept of State aid upon this inevitable condition. Accordingly, at the Irish Conference of 1859, in the preparatory committees, at which Mr. M'Arthur was present and took a part, steps were taken for bringing about this issue. This course excited some surprise, and at the British Conference, held a month after the Irish, objection was taken to this change of policy by

some members of the Education Committee of Review, and by some in the Conference itself. To secure harmonious feeling between the British and Irish Conferences, the latter had appointed a deputation to meet the English Education Committee in London. This they did in November, when the matters in dispute were amicably arranged. Of this deputation Mr. M'Arthur was a member, whilst, by the appointment of the British Conference, he was also a member of the committee before which the deputation appeared. In having this dual *locus standi* in the consultation, his position was unique. The following extracts show the issue :

Nov. 15th.—Education Committee met to-day. Irish deputation consisted of Waugh, Matthew, Cather, Wallace, and myself. Mr. Matthews read all the documents bearing on the question, as agreed upon by the Irish Conference. Mr. Wallace made a most effective speech, which produced a favourable impression. I was called upon, but only made a few observations as to our position as a connexion, and the necessity of taking decided action in self-defence. Mr. Arthur occupied the rest of the evening in a comprehensive and admirable address.

Nov. 17th.—Mr. Arthur resumed education debate, and spoke about an hour and a half ; the whole speech occupied three hours. On the other side, Mr. T. Percival Bunting spoke about three hours. Messrs. Lomas, Bowers, Keeling, John Scott, Osborn, and Cather spoke. The result was a unanimous vote, leaving us perfect freedom of action. Messrs. Keeling, Bowers, and West most favourable, although formerly much opposed. The meeting closed at 11.30 at night.

The Irish Conference of 1860, at the committees of which Mr. M'Arthur was present in Dublin, consummated its action in relation to the National Board. As under the system administered by the Board the religious denominations were left great latitude in relation to denominational interests, so much so that the Roman Catholics had even convent and fraternity schools included ; and as the Presbyterians and such Irish Church-

men as accepted the system were allowed to teach the Bible and catechism in the non-vested schools at certain times, the Irish Conference resolved to place their schools under the National Board, and thus obtain for them government aid. To this the British Conference could not well object, as the system was as fully denominational, or religious, as the English system under the Education Department of the Privy Council. Mr. M'Arthur quite consistently promoted the Irish system in Ireland and the English system in England. The Irish ultramontane claim for what the Irish Roman Catholic hierarchy call "denominational education" is not for the English system, pure and simple, but for a system in which the priesthood would have unlimited power, and in which the imperial government, whilst finding all the money, would have to exercise no control over the subjects to be taught, the books to be used, the teachers to be employed, or the inspection. It would be simply the extension of the Maynooth principle and practice to the elementary education of the children of the country. The Irish Methodist Conference of 1860, in its address to the British Conference of the same year, says :

With all that you have said on the great subject of scriptural education we cordially agree ; and, side by side with you, we shall ever contend that Methodist education must be scriptural education. We do not believe that we have compromised this principle in the slightest by accepting national aid. Seeing that the rules of the Board admit of our opening and closing of the school each day with singing and prayer, and of our giving direct religious instruction at a fixed hour on any day or every day, during which period we may teach the Bible, or catechism, or hymn-book, or anything we please ; and, moreover, that we have the greater portion of one day in each week for religious instruction, and may use the buildings for preaching places, and have the services of the masters as local preachers,—we do not find reason longer to forego the opportunity of taking our proper place in the education of the youth of our country, even though some of the rules of the Board are not just what we could have wished.

To this the British Conference replied :

In this important department of the work of our common Methodism we gladly hail you as fellow labourers ; and we are assured that by the employment of godly teachers, and by instructing the young out of the Holy Scriptures, as often as your regulations will admit, you will strive to maintain the great principles for which we have ever contended, and which must never be compromised.

Another Irish deputation, of which Mr. M'Arthur was a member, appeared before the Missionary Committee. The consultation resulted in giving the Irish Conference the direct management of the Irish missions.

Nov. 18th.—Missionary Committee to-day. Deputation, Revs. R. Scott, G. M'Millan, Mr. Shillington, and myself. Mr. Scott showed the evils of the present system. I endeavoured, in a speech of half an hour, to hold them up more fully. Mr. Shillington corroborated all I said. No resolution was come to, but it was evident we had gained our object. The meeting broke up about five o'clock, when I had all the Irish friends, the president, and the officials of the Mission House, in all about twenty, to dinner. We had a very pleasant evening.

Mr. M'Arthur began 1860 as circuit steward of Lambeth. In February he went to Ireland, and visited Enniskillen, Coleraine, and Londonderry. At the latter he completed the purchase of the freehold of East Wall chapel. "Gave a cheque," he writes in the private diary, "for £318 18s. as my part." He returned by Dublin, where he "found all right, except poor, dear Marianne, and she is a little better."

Early in June he had to mourn the loss of his friend Mr. M'Donald, of Islington. Having regard to the interests of the widow and children, he undertook to carry on the Australian business of his departed friend. In so doing he secured the co-partnership of Mr. George Scales, of Nottingham, thus forming a close business intimacy between Mr. Scales and the M'Arthur family, which has happily

lasted to this day. The following is the diary record of his death :

1860. *June 3rd.*—James M'Donald has exchanged mortality for life. By his death I have lost one of my dearest friends, to whom I was attached as a brother. May I, like him, be devoted to the service of the blessed Saviour, and rejoin him in a nobler sphere !

Bereavements do not always come singly. Four days after attending the interment of his deceased friend the Australian mail was delivered, bringing intelligence of the death of Mr. Gilbert, the husband of his sister Rosanna. "His end," he wrote in his diary, "was not only peaceful, but triumphant."

A short time before these bereavements Mr. M'Arthur had been again in Ireland, and, amongst other places, visited Oughterard in Connemara, where he saw something of the missionary operations of the Rev. W. Graham Campbell. On June 15th he again crossed the Channel to Dublin, and took part in the committees of the Irish Conferences. On his return to London, Mrs. M'Arthur, after her prolonged stay in Ireland, was sufficiently recovered in health and spirits to accompany him to their home at Brixton. The following month the British Conference held its sittings in London, and Mr. M'Arthur took a part in some of the preparatory committees. He and Mrs. M'Arthur had as their guests at Gwydyr Houses some of their old friends, Irish ministers, amongst them the Rev. Robert Wallace.

A letter to this esteemed minister shows something of the writer's movements in the autumn.

TO THE REV. ROBERT WALLACE.

NOTTINGHAM,

Oct. 27th, 1860.

DEAR MR. WALLACE,—

I must apologise for not writing to you sooner. I have been here for the last four days attending meetings of the Evangelical

Alliance. The meetings have been full of thrilling interest, and eminently crowned with the Divine presence and blessing. I go to Arthington Hall to-night, being the guest of Mr. Farmer during the missionary anniversary at Leeds. I am to preside at the meeting at Oxford Place chapel, and I almost tremble at the thought of it. I hope to have the pleasure of seeing you on Thursday. Let there be a good muster of Belfast men on that day. With affectionate regards to Mrs. Wallace,

I am, yours affectionately,

WILLIAM M'ARTHUR.

Mr. M'Arthur's diary for 1861, with the exception of a few scattered entries, is a blank. But where we catch a glimpse of him by other means, we find that that year, like 1860, was spent, partly in diligently attending to his business, and partly in promoting religious institutions and objects. We find him early in the year presiding at home missionary meetings at Southwark, Brixton Hill, and elsewhere. He was present at the May anniversary of the Wesleyan Missionary Society in Exeter Hall, and spoke at the meeting of the Evangelical Alliance in Freemasons' Hall. At a crowded meeting in behalf of Wesleyan Education, with Lord Shaftesbury in the chair, he seconded a resolution which was moved by the president of the Conference. He went to Newcastle-on-Tyne in July to attend the committees of review in connexion with the session of Conference, and seconded a resolution which recognised "with great satisfaction the concurrence of the Commissioners of Education, and of Parliament, in the sentiment of the Wesleyan body generally as to the great value and success of the denominational system of education." In speaking to this resolution, he said :

I am happy to know that we are united in our views of carrying out the system of education in the country. I think it most important that this great connexion should strengthen the hands of the government by an expression of opinion on all the questions which may arise on this subject. We may differ upon political subjects, but on the great question of the religious education

of the country and Christian liberty, the Methodist body is one. I trust that, whenever the question of education comes before the government, we may express ourselves in that firm, temperate and independent way which will secure the respect of the nation, and make our voice heard with effect.¹

In May Mr. M'Arthur was present at the funeral of Mr. Thomas Farmer, of Gunnersbury House, Middlesex, whose guest he had been at his temporary residence, Arthington Hall, Yorkshire, six months previously. Mr. Farmer had been for many years the leading layman in Methodism, and a constant and munificent supporter of its institutions and funds. For the thirty-five years preceding his death he was general treasurer of the Wesleyan Missionary Society. He was also, for many years, treasurer of the Strangers' Friend Society, and for a short time of the Evangelical Alliance. He became a member of the Committee of the British and Foreign Bible Society in 1820, and at the time of his retirement in 1857 he was the oldest member of the committee. He was then made a vice-president of the society, the first without a title of rank upon whom this distinction was conferred. Three times he had been invited to enter Parliament, but he always declined. To the office which he held in the Wesleyan Missionary Society, and to his position on the committees of the Bible Society, the Evangelical Alliance and other organizations, Mr. M'Arthur eventually succeeded.

In the August Mr. M'Arthur was summoned to the bedside of his dying mother, who in saintly widowhood had survived her husband twenty years. Her son-in-law, the Rev. Gibson M'Millan, then resident in Dublin, wrote a memoir of her life, in which her many and great excellences are well portrayed, and which

¹ *Watchman.*

was published in the *Irish Evangelist*. This sketch closes with a daily record of her state and sayings, kept by her son William, who watched by her bed during the last fortnight of her life, and from which the following extracts are taken :

1861. *Aug. 12th.*—Arrived at Dalkey, and was thankful to find my beloved mother still living. A letter from my sister Eliza led me to fear the worst. It was evident death was approaching, but a sweet tranquillity rested on her countenance, and her intellect was as vigorous and bright as ever. She was overjoyed to see me, and praised God for answering her prayer to be spared until I had arrived. She wished me to give her dying love to my dear wife, and expressed thankfulness for the affectionate attentions she had received from her. She sent her dying love to Alexander, his wife and children, praying that the God of their fathers would be their God and guide. A similar message of love she desired me to give my sister Rosanna. She spoke of the impressions made on her own heart by the triumphant deaths of her sisters, and to the time when the Lord pardoned her sins, and filled her soul with joy unspeakable. "All nature," said she, "appeared vested in new charms ; the trees, the flowers, the fields, the birds showed forth their love, and joined in the praise of God." She referred to the trials of her life, and the goodness of God in supporting her throughout.

Tuesday, 13th.—She spoke of her father, his attachment to the cause of Christ, and his favourite advice to young men : "Take the blessed Redeemer for your example, His word as the rule of your life, and keep good company." She referred to Dr. Coke and other preachers who had visited her father's house ; to her sister Jane, and a hymn which she composed on her death-bed.

Wednesday, 14th.—She addressed the doctor on the importance of preparing for a death-bed. He was deeply affected, and said he had witnessed many death-bed scenes, but never before one of such holy triumph as this. She requested Psalm xci. to be read, repeated hymns expressive of her happy feelings. An especial favourite was

Jesu, Thy boundless love to me
No thought can reach, no tongue declare.

Thursday, 15th.—She broke out in holy triumph : "I have long prayed that the Lord would enable me to leave a dying testimony of His love and faithfulness, and, blessed be His holy name ! He has heard my prayers. I know Him as my reconciled God and Father ; I have not a single doubt or fear ; and now He is about to receive me to Himself." She then prayed for her children and grandchildren, for all the preachers, and that God would revive His work in Ireland.

Friday, 16th.—She dwelt much on the promise: "I go to prepare a place for you," etc. Of the promise of the Comforter, she exclaimed, "I have felt the truth of that!" Towards evening the enemy was permitted to harass her, and she requested me to pray that the Lord would stand by her, adding, "I fall back on the promise, 'Resist the devil, and he will flee from you.'"

Saturday, 17th.—Many friends called; she desired all to be admitted, and exhorted them to meet her in heaven. She was constantly praising God for His goodness, and grateful for every little kindness.

Wednesday, 21st.—She said, "I had hoped I was going; but I am in the Lord's hands, and pray for humble submission to wait His time." She frequently exclaimed, "Precious Jesus!" "My Saviour!" "My all in all!" "God is good!" "God is love!"

Saturday, 24th.—Two of her grandsons came out from school in Dublin, and although hardly able to articulate, taking each by the hand, she gave each of them her blessing. My sister asked if she wanted anything, she replied, "I want my happy home above"; again she said, "I want to tell you that God is love." Some time after she appeared unconscious. One whispered to me, "This is languishing into life." She caught the words, and opening her eyes, said, "O death, where is thy sting? O grave, where is thy victory?" I asked, "Do you know me?" she replied, "My darling William, God bless you! God bless you!"

Monday, 26th.—At half-past one in the morning I was called, and got to her room, and in about a minute her happy spirit took its flight. One long breath, and all was over. Not a sigh escaped her lips, not a muscle of the countenance was disturbed. So peaceful the exit,

Night-dews fall not more gently to the ground,
Nor weary, worn-out winds expire more soft.

We fell down on our knees, and united in praising our gracious covenant God for His goodness to our beloved mother, for the blessing He had made her to her family and the Church, and for crowning a useful and happy life of nearly eighty-four years with a glorious and triumphant end.

CHAPTER VI.

1862-1866.

NEW ENGAGEMENTS AND AIMS.

Director of Star Assurance Society.—Newspaper Company.—*London Quarterly Review*.—Metropolitan Chapel Building Fund.—“The Revised Code.”—Brother’s Settlement at Raleigh Hall, Brixton.—Alexander’s position in Australia.—Missionary Jubilee.—Continental Tour.—Diary Extracts.—Parliamentary Candidature.—His Politics.—Irish Protestant Politics.—Pontefract Election.—Letters.—At Birmingham Conference.—Belfast College Stone-laying.—Meeting at Gwydyr Houses.—Letters.

MR. M’ARTHUR’S intelligence, energy, and aptitude for business, built up as they were upon the solid foundation of a strong moral character, marked him out as a coveted prize to observant business men in their efforts to promote the undertakings in which they were engaged. He was similarly regarded by gentlemen interested in the affairs of the London Corporation, and by politicians in relation to the imperial Parliament. Accordingly, after the death of Mr. Farmer, of Gunnersbury House, Mr. M’Arthur was appointed by the directors of the Star Life Assurance Society to fill the seat which Mr. Farmer had occupied upon the board from the founding of the company in 1843. This appointment was unanimously confirmed at the annual meeting of the shareholders in 1862. In returning thanks for his elec-

tion Mr. M'Arthur said that he intended to pay the same attention to the affairs of the company as he did to his own private business, a promise which to the end of life he faithfully kept. At the time of his election, Mr. Charles Harewood, judge of the county court, Kent, was chairman; and on the list of directors, and one of the original founders of the society, appeared the name of Mr. W. H. Smith, father of the statesman of the same name, who, as we write, is First Lord of the Treasury and leader of the House of Commons. Eventually Mr. M'Arthur became chairman of the board, and held that office at the time of his decease.

Of the "Wesleyan Methodist Newspaper Company," which was formed in 1862, Mr. M'Arthur became also a director, having amongst his co-directors some of the leading laymen and ministers of the body. The object of these gentlemen was religious rather than commercial, although in the latter respect the property has been a great financial success. The company acquired two pre-existing newspapers, the *Watchman* and the *Methodist Recorder*, and continued under a common management to publish them separately, retaining the former editors. The *Watchman* was founded in 1835 in consequence of the defection of a paper called the *Christian Advocate*, which, while professing to be a Methodist organ, violently assailed the Conference and its chief ministers, and promoted a secession. The *Watchman* was ably conducted, and was the only newspaper which has ever received the formal thanks of the Methodist Conference for the good service which it rendered. The *Methodist Recorder*, a penny paper designed for a wider circulation, had as its first four editors the Revs. L. H. Wiseman, M.A., George T. Perks, M.A., Dr. Gervase Smith, and Dr. W. M. Punshon. After nearly a quarter of a century the com-

pany discontinued the publication of the *Watchman*, and have enlarged and improved the *Recorder*.

Mr. M'Arthur further showed his interest in religious literature by becoming a proprietor and the treasurer of the *London Quarterly Review*. This high-class journal, which is upon the lines of the great quarterlies, was begun by the Rev. William Arthur, Mr. J. Robinson Kay, and others, and is at present edited by Dr. James H. Rigg, with whom was associated at one time the Rev. William B. Pope, D.D. In connecting himself with this publication, Mr. M'Arthur's motive was certainly not financial gain, but the loftier one of promoting the cause of religion amongst the intellectual classes.

In 1862 Mr. M'Arthur's zeal had a fresh object to excite it. This was an organized effort in the Church of which he was a member and office-bearer to meet, to some extent, the spiritual necessities of London by erecting, where most needed, new places of worship, into which new congregations could be gathered, to whom the gospel should be preached, and for whom the ordinances of the Christian religion should be established. On April 17th, 1861, at a meeting held at the Centenary Hall, the "Metropolitan Wesleyan Chapel Building Fund" was founded. Mr. M'Arthur was present, and subscribed £1,000 of the £15,861 which was promised. The scheme thus begun, to supplement local efforts by grants and loans in the erection of new large chapels within the metropolitan area, has been productive of great results. Amongst the originators of this movement, special mention should be made of the Rev. William Arthur, who took the initiative, Mr. (afterwards Sir Francis) Lycett, Mr. Edward Corderoy, Mr. W. W. Pocock, and Mr. William M'Arthur. As this subject will reappear in these pages, all that need be said now is that the scheme was sanctioned by the

Conference, and that in 1862 a series of meetings was held in the metropolis, at which Mr. M'Arthur's voice was heard, sometimes as chairman, and sometimes as "one of the deputation," advocating the claims of overgrown and ever-increasing London upon the prayers and efforts of the Christian Church. By this great and awful problem his imagination was excited, and his sympathies, as a follower of Him who "when He beheld the city wept over it," were stirred to their profoundest depths. Accordingly we find him running to and fro, pleading earnestly for help, and, again, rejoicing when the ideal was turned to the real, and when thoughts, projects, words had solidified into stone and brick.

His adhesion to new schemes of good doing did not wean him in the least from the older institutions and methods by which he sought to benefit his fellow men. His old zeal in the causes of education and foreign missions suffered no abatement, but rather increased as time went on. His interest in primary education, as administered in England under the Committee of Council, received a new excitement by the introduction in 1862 of Mr. Lowe's "Revised Code." The provisions of this document were considered reactionary, and were regarded with dislike by the great educating bodies which received government grants for their schools. They objected to the almost revolutionary interference of the new proposals with the system of 1846. In the alarm and indignation which the Revised Code aroused among educationists, Mr. M'Arthur fully shared. He formed one of an influential deputation of the educating bodies to Lord Palmerston, the Prime Minister, on the code of regulations which had awakened their fears. On this deputation the National Society sent Lord Auckland, Bishop of Bath and Wells; the

British and Foreign School Society deputed Messrs. Robert Foster and John Corderoy ; and the Wesleyan Committee of Education was represented by the Revs. John Scott, William Arthur, and Dr. Jobson, and Messrs. William M'Arthur and Thomas Gurney. Mr. Scott, as the principal of the Westminster Training College, was the spokesman for the Wesleyan section of the deputation.

At the Conference of this year, which was held in Cornwall, Mr. M'Arthur had an opportunity of making his views on this subject known at the preparatory committees in the presence of reporters. He "regretted that the government had interfered with a system of education which was conferring vast and important benefits upon the country," and maintained that the sum spent on elementary schools by the State "was more productive of good results than any similar sum which the government laid out."

Notwithstanding the great ability with which Mr. Lowe (now Lord Sherborne) defended his proposed alterations, the Revised Code had itself to be revised, and, while retaining its excellences, some, although not all, of its more objectionable proposals were modified or withdrawn.

The return of Mr. Alexander M'Arthur from Australia, and his permanent settlement at Raleigh Hall, Brixton Rise, with his family, was a great joy to his brother William, and a source of constant happiness to him during the remainder of his life. Instead of being separated by half the circumference of the globe, the greatly attached brothers were parted in their residences by only a few hundred yards, and the four or five minutes' walk from Gwydyr Houses to Raleigh Hall was almost daily taken. With some differences of temperament, they were alike in their aptitudes for

business, in their love of public life, and, above all, in their religious principles and habits. The younger brother, without the personal presence of the elder, built up the flourishing mercantile houses in the Australasian colonies, and after about twenty years' residence in Sydney returned to England to assist his brother in the export branch of their increasing trade. In the colony he won the confidence of the government, which appointed him a magistrate, and of the people, who elected him a member of the House of Assembly in successive parliaments of New South Wales. Upon the nomination of the Crown he obtained a seat in the Legislative Council, or upper house. This position he held for a while after his return to England, and accordingly was announced in public at that period as "the Honourable Alexander M'Arthur." As such he appeared in London at one of the May missionary anniversaries of 1863, at which he presided, supported by his brother William the Dean of Dromore, and others.

In June, 1863, Mr. M'Arthur went to Belfast to attend the committees of the Irish Conference, and was accompanied to Ireland by his brother. The following month he went to Sheffield, where the British Conference met, and, as a member of the Missionary Committee, he took a part in the measures which were adopted for celebrating the jubilee of the Wesleyan Missionary Society.

This important celebration was begun in 1863, the inaugural meetings of the commemoration being held at Leeds, in October. The first missionaries were sent to America by the Conference of 1769, at which Wesley presided, but it was not until 1813 that a regular "society," with its code of rules, committee, and officers, was organized. This was done at Leeds, where fifty years afterwards the jubilee trumpet pealed forth its joyous strains.

Mr. M'Arthur took part in the Leeds celebration, and spoke at one of the largest and most enthusiastic meetings, concluding his address with an appropriate and animating poetical quotation. He was followed by the Rev. W. Morley Punshon, at that time unsurpassed for brilliant and thrilling oratory. Even he felt strangely nervous as he looked out upon the vast and excited congregation, with the influences and memories of the great occasion strong upon him. He began by saying that but for the inspiring lines with which Mr. M'Arthur concluded his speech, he thought the congregation might have seen his back, rather than his face. At this inauguration of the jubilee, £30,000 was subscribed, partly by the Leeds people, and very largely by visitors from different parts. Of this sum Mr. M'Arthur contributed £1,000, and his brother an equal amount. The total raised was £179,973 3s. 9d., exclusive of the amounts contributed in Ireland and abroad.

In the year 1864, wherever we can trace the Christian merchant of these pages, we find him, by Divine help, realizing that ideal at which men should aim, "not slothful in business, fervent in spirit, serving the Lord." We see him occasionally in the manufacturing towns of the north on commercial business, and again away from home on some religious journey; now attending a committee of the *London Quarterly Review*, and then present at the festivities of a wedding, giving the *déjeuner* in his own house, and himself proposing "the health of the bride and bridegroom," non-relatives of his. He attended the committees of review at the Methodist Conference at Bradford, and carried a proposal which he made in relation to the Missionary Jubilee Fund.

On September 21st Mr. M'Arthur set out on a continental tour, which included the Rhine and Switzerland.

He enjoyed this delightful excursion all the more because he had with him, to partake of his raptures, his wife and brother and his friend Mr. Thomas Lindsay, of Belfast.

The diary entries for 1865 begin on New Year's Day, and are continued to the middle of April. This was the year in which he began in earnest his efforts to enter into Parliament.

1865. *Jan. 1st, Sunday.*—Thank God that I see a new year ! May He enable me to spend it in His blessed service. I began it in His house at the watch-night service ; Sunday school at 10.30 ; heard Mr. Harvard preach ; Covenant Service and Lord's supper at three o'clock ; in the evening, Mr. Coley preached from, "A whole year."

Jan. 2nd.—Attended committee of Bible Society ; drove to Euston, where I met W. Arthur ; went to Dublin *viâ* Holyhead ; from Dublin Drs. Scott and Crook were our fellow travellers ; from Portadown Mr. Shillington came on to Belfast. We met sub-committee of college, examined plans, and decided on Fogarty's.

Jan. 5th.—Committee again. Mr. Wallace suggested that Mr. M'Elwaine should be invited to lay the foundation-stone, Mr. Hull proposed Mr. Arthur, and Mr. Thomas Lindsay proposed me. After a good deal of discussion the first two motions were withdrawn, and I was unanimously invited. The committee stood up in giving the vote. I was completely overwhelmed, and I trust felt humbled and thankful.

Jan. 11th.—Went to Trim to see Rosanna and Mr. Hughes ;¹ was much pleased ; visited the Yellow Tower, the monastery, and castle.

Jan. 13th.—Arrived at Holyhead, and reached London at 6.30. Thank God for journeying mercies and preserving grace !

Jan. 20th.—Went by Great Western to Liskeard ; called on Mr. Child ; no encouragement for the borough ; called on Mr. Hingston, and found him very agreeable ; could hold out no hopes at present.

March 6th.—Annual meeting of the Star ; I was re-elected a director.

March 10th.—Attended the funeral of the president, the lamented W. L. Thornton. Evangelical Alliance at our house in the evening ; a large gathering and good meeting.

March 30th.—*Conversazione* for Dr. Cather at Raleigh Hall ;

¹ His sister Rosanna, relict of Mr. Gilbert, married the Rev. James Hughes.

Alexander in the chair ; about forty present ; meeting, upon the whole, a good one.

April 1st.—Mr. Harvard, Mr. Bennett, Mr. Chubb, and myself went to Mr. Gabriel to consult about taking ground for a chapel in Mostyn Road. Mr. Gabriel and Mr. Bennett were opposed to it ; so, I suppose, it must drop for the present.

April 4th.—Went to Bournemouth ; examined site for new chapel, and approved of it very much. Went to Poole ; dined with the mayor ; went to the village where a chapel is to be erected, and laid the foundation-stone. Afterwards took the chair at a public meeting in Poole.

From the almost entire absence in the diary of political references, it might be thought that Mr. M'Arthur was very little of a politician. The fact was that for many years he took a considerable, although never an inordinate, interest in national, international, and colonial questions, and, for some time before it became an accomplished fact, he meditated an attempt to enter Parliament. Considering his strong proclivities for the activities of public life, his wealth, intelligence, and public spirit, this could scarcely be wondered at. With his strong religious convictions, and with his constant efforts to promote the best interests of his fellow countrymen, he could not help seeing that a seat in Parliament would bring with it additional influence and opportunities for good doing. To the course to which he was thus predisposed some of his friends urged him, and on his behalf were vigilant for likely openings.

The Parliament elected in 1859 continued to 1865, but, under the Septennial Act, was, of course, in 1865, in a moribund condition. With a dissolution imminent, Mr. Mc'Arthur's visit to Liskeard, on January 20th, was really an electioneering reconnaissance. In May he received a formal and influential invitation from Pontefract to contest the borough in the Liberal interest. This he accepted, and accordingly appeared before a

meeting of the electors on May 22nd, preparatory to the active personal canvass which followed. At this meeting he made a public declaration of his political opinions. He expressed his approval of the home and foreign policy of Lord Palmerston, who was then at the head of the government, and promised that he would give him a general support. There was no "burning question" before the public, but there was a general expectation that before long some alteration would be made in the franchise qualification. On this subject Mr. M'Arthur said: "I am in favour of a moderate and gradual extension of the franchise, and would support any measure calculated to insure a more thorough representation of the intelligence of the kingdom." Asked for what reduction he would vote, he replied, "A £6 franchise." In relation to the Church rate question, he advocated, as many Churchmen did, the abolition of the Church rates, in the interest of the Church of England, for which he expressed a sincere friendship.

As during his residence at Londonderry he had acted quietly and moderately with the Conservatives, he took an opportunity, during the Pontefract canvass, in his correspondence with an Irish minister, to make some explanatory reference to his altered attitude.

TO THE REV. ROBERT WALLACE, DUBLIN.

46, MOORGATE STREET, LONDON,
June 12th, 1865.

DEAR MR. WALLACE,—

I feel very much obliged by your kind note on my candidature for Pontefract. I am glad my speech pleased you. I confess I could not conscientiously go into the House of Commons to support Lord Derby's party. Their home and foreign policy has been so thoroughly anti-Protestant, that I have been quite disgusted. At the same time I should be sorry to introduce too much of the democratic into the constitution. I will vote for a reduction of the franchise, accompanied by all the guards that can be intro-

duced, and, at the same time, will vote for *widening* it, so as to introduce a large portion of the intelligence of the kingdom. The *Leeds Mercury* did not report me correctly in this particular, as it did not answer its purpose. As to my success, I am hopeful, but not sanguine. There exists a great deal of corruption in the borough. About seventy voters are in the market, and I will not buy. I have told my friends that I will not spend a shilling in bribery, and will do nothing that I cannot ask God's blessing upon. If I succeed, well and good; if not, I shall not be disappointed. I have been quite taken by surprise at the way in which I have been taken up by a large portion of the press. I certainly have no claim to the eulogiums they pass upon me. I have felt humbled, and this has been accompanied with a deep sense of responsibility. Let me have a special interest in your prayers.

Yours affectionately,
W. M'ARTHUR.

In judging of a political party from its policy in relation to Protestantism, Mr. M'Arthur showed something of the Anglo-Irish spirit and principles in which he had been trained. History shows that whenever the Whigs were more advanced than the Tories in a pro-Protestant and anti-Papal policy, as they were at the times of the Exclusion Bill, the Revolution, and the Act of Settlement, the Protestants of Ireland regarded them as their protectors. At the time of the Exclusion Bill (1680) the Tories held the doctrines of Divine right of kings and passive obedience; but the logic of events under the unconstitutional rule of James II. led them practically to renounce those doctrines, and to join with the Whigs in the Protestant Revolution of 1688. The discarded tenets they abandoned to the almost exclusive possession of Jacobites and Nonjurors. Both Whigs and Tories had that dread of the Roman Catholic system which is to be seen in the literature and legislation which followed the Revolution. The image of the system that they so much feared had been burned into the national heart by the plots, conspiracies, wars, massacres, and anathemas by which Protestantism had been

relentlessly pursued in the sixteenth and seventeenth centuries, not only in Great Britain and Ireland, but in Germany, the Netherlands, and France. Of the terror thus produced the penal laws were the result. In this legislation (which however was acted upon only in rare instances), both parties concurred ; but the Whigs were, in the main its authors, and left it unrepealed during their prolonged rule after the accession of the House of Brunswick. When the more severe of those laws were removed from the statute-book, it was done under the Tory government of Lord North. It is therefore not surprising to find that Irish Protestants during the last century adhered to the Whig party rather than to the Tories. "In Ireland," says a writer in 1776, "by far the majority of the Protestant inhabitants are strenuous and declared Whigs."¹

As time went on the two historic parties so altered in many respects that they almost lost their identity, and in their policy on the national Protestantism are regarded by the generality of the Anglo-Irish as having almost exchanged places. When Archbishop Whately, himself a Whig and Broad Churchman, came to the see of Dublin, he found, we are told, the Irish Church "in a desperate state," and that "the Whig government was deemed by the great body of the clergy as little better than traitors."² This was the opinion, not only of Irish Churchmen, but of Irish Methodists, and of that large section of Irish Presbyterians who followed the political and ecclesiastical lead of the famous Dr. Henry Cook. Thus it happened that the mass of Irish Protestants transferred their allegiance from the Whigs

¹ *Annual Register*, 1776, p. 39.

² *Life of Archbishop Whately*. By E. Jane Whately. Vol. i.

to the Tories, or rather from the Liberals to the Conservatives.

What particular acts in the home and foreign policy of Lord Derby are referred to by Mr. M'Arthur in his letter to Mr. Wallace as "thoroughly anti-Protestant," it is not now easy to ascertain. When his lordship fell from power in 1859 there were sinister rumours at the general election of "a coalition of Lord Derby's government with Cardinal Wiseman," an allegation which he denied at the time, and which history has not verified. There were also rumours of a charter to be granted for a Roman Catholic university, and at a great meeting of the English Roman Catholic aristocracy, hierarchy, and priesthood held in London, demands were made upon the government that greater facilities for visiting prisons and workhouses should be afforded to the priests, and this was interpreted to mean chaplaincies and State pay. Besides, there was the fact that additional Roman Catholic army chaplains had been appointed, by Lord Derby's Minister of War, General Peel.

The Irish Tories from the first have been generally more Whiggish in their Toryism than politicians of the same party in England. As Irish Protestantism has always had in it a large Puritan element, High Church notions and nonconformist antipathies have never characterized it either in its ecclesiastical or national politics. Dean Swift in his day said, "The highest Tory in Ireland would make a tolerable Whig in England"; and the same fact was remarked upon a century after Swift's day by an observant prelate of the Anglo-Irish Church. Mr. M'Arthur, in changing his party, did not, at the first at least, greatly alter in his political principles. In Londonderry he was really a Liberal-Conservative, and before the Pontefract electors he might be described as a Conservative-Liberal. The narrow

borderland which divides these two schools of politicians represents the amount of change which his views at that time underwent. Such a transition was not difficult to glide into during the time of Lord Palmerston's administration. He was at the head of a Liberal government, but was regarded by the more moderate and less partisan Conservatives with approval as a statesman who was really acting upon their principles and doing their work. On the question of Protestantism, moreover, his ecclesiastical appointments, under the good influence of Lady Palmerston's son-in-law, Lord Shaftesbury, were reassuring to many belonging to both political parties, who believed that the national liberties were bound up with the Protestant religion, and who regarded with serious apprehension the growth and tendencies of the ritualistic reaction.

Parliament was dissolved on July 6th, 1865, and the Pontefract election took place about a week later. For the two seats there were three candidates; *viz.* Mr. Childers (who sought for re-election) and Mr. M'Arthur, Liberals, and Mr. Waterhouse, Conservative. The votes were, Childers, 359; Waterhouse, 330; M'Arthur, 288. Thus the borough returned, as in the previous Parliament, a Liberal and a Conservative. In his farewell address, Mr. M'Arthur said:

I am disappointed, but do not regret my candidature. I have made many friends and, I believe, no enemies. I have endeavoured to fight the battle honourably and fairly. The contest has been severe; but it is now over, and I trust all party feeling will cease. To those who have recorded their votes in my favour I desire to express my warmest gratitude; and I take leave of my opponents with thanks for the courtesy with which, almost without an exception, they have treated me.

During the anxieties of his canvass Mr. M'Arthur did not forget the Church interests which lay near his heart, and especially the projected college at Belfast,

as a letter, written a few weeks before the election, will show.

TO THE REV. ROBERT WALLACE, DUBLIN.

46, MOORGATE STREET, LONDON,

June 19th, 1865.

DEAR MR. WALLACE,—

I regret that I am not able to attend the Cork Conference as I intended. My candidature for Pontefract obliges me to be there about once a week, and I dare not leave for any length of time, as I know not when I may be required.

I am very anxious that you should not fetter us too much in relation to the college. If the Conference bind us down to an inadequate sum, it might as well put an extinguisher on the whole affair. At the same time I should be sorry to encourage a too lavish expenditure. I am decidedly of opinion that we should put up the wings. We are sure to require them, and shall get them done cheaper now than again. The jubilee grant places us in better circumstances than we anticipated. The centenary grant from America, and what we may expect from Canada, will all be in our favour.

Yours affectionately,

WILLIAM M'ARTHUR.

The week after his defeat at Pontefract Mr. M'Arthur went to Birmingham, where he took part in the preparatory committees of the Wesleyan Conference, and a few weeks afterwards we find him in Ireland.

Aug. 21st.—Left Euston for Holyhead; a delightful passage to Dublin.

Aug. 22nd.—Visited the exhibition in company with Mr. Hughes, Rosanna, and Eliza. It is on a small scale, but very creditable to Ireland. At Blackrock found Mr. M'Millan and Alexander.

Aug. 23rd.—Went to Belfast with Mr. M'Millan, Mr. Hughes, and Alexander. Found Thomas Lindsay waiting for us at the station. Alexander and I went with him. Marianne had arrived from Coleraine; cause of thankfulness to meet after nearly two months' absence from Brixton.

Mr. M'Arthur's visit to Belfast was to lay the foundation-stone of the Methodist College. He was already trustee of the Connexional School, Dublin, now known as Wesley College; but in the proposed educational institution at Belfast, upon a larger scale and more

comprehensive plan, he took from its first inception the deepest interest. This he continued to manifest through life, and for its further enlargement he made munificent provision in his will. The stone-laying ceremonial took place in the presence of a large concourse of people on August 24th, 1866, and was presided over by the Rev. William Shaw, president of the Conference. The silver trowel was presented to Mr. M'Arthur by his friend Mr. Thomas Lindsay, a partner in the well-known firm of Lindsay Brothers, Belfast, and brother of Mr. A. Lindsay, of Londonderry. After declaring the stone "well and duly laid in the name of the Father and of the Son and of the Holy Ghost," Mr. M'Arthur delivered an address worthy of the occasion. A dinner followed, presided over by Mr. Philip Johnstone, J.P., who began business life in the office at Lurgan where Mr. M'Arthur followed him. Several happy speeches were delivered, amongst others, by his brother Alexander and his father-in-law Mr. M'Elwaine. The site chosen was opposite the new Queen's College. There was design in this selection, as the intention was that the theological and other "students" should matriculate in Queen's College, attend the courses in arts, law, or medicine, and graduate in the Queen's University.

Mr. M'Arthur's interest in the Belfast College did not cause him to abate one whit his efforts on behalf of the spiritual needs of London. To obtain additional funds for the Metropolitan Chapel Building Fund, and to give that movement, of which he was appointed secretary in 1864, a new start, he convened a meeting at his residence, Gwydyr Houses, in November, 1865. At this meeting Mr. (afterwards Sir Francis) Lycett subscribed £5,000, and Messrs. W. & A. M'Arthur £3,000.

TO THE REV. ROBERT WALLACE, DUBLIN.

46, MOORGATE STREET, LONDON,
Nov. 21st, 1865.

DEAR MR. WALLACE,—

I am busily engaged in getting up the Metropolitan Chapel Building Fund. We raised £20,000, and have given in grants £10,000 and in loans £10,000. We have succeeded in getting seventeen new chapels erected at a cost of £70,000. Last year the jubilee movement interfered with us, but we are now about to set to work in right earnest. I have invited thirty gentlemen to dine with us on Thursday, when I am hoping for important results. It is melancholy to reflect upon the amount of heathenism which prevails in this city, hundreds of thousands living without God and without hope.

I am, yours affectionately,
W. M'ARTHUR.

46, MOORGATE STREET, LONDON,
Jan. 3rd, 1866.

DEAR MR. WALLACE,—

I had intended writing to you long since, but my life is such a busy one that I have had hardly one hour that I could call my own.

If it be intended to amalgamate your missionary income with your Contingent Fund, you will never succeed. We are at present in the midst of difficulties in mission affairs. Our expenditure exceeds our income, and it is difficult to retrench. Ireland however should receive special attention, as it affects us more than any other field of labour.

We are about to have a serious parliamentary campaign; reform, the Irish Church, and national education will be the chief subjects of controversy. I am sorry I shall not be in the midst of it, but it cannot be helped. By the way, I hope you will do all you can to uphold your present system of education. We are likely to have a dissolution of Parliament this year, or early in the next. I mean, if spared, to make another effort to get in, and I hope with better success than last time. There has been one vacancy by death since the general election. I have been asked to stand, but I shall wait my time a little longer.

How is Dr. Scott getting on about the college? I fear we can do nothing for him here until after the Conference. The Metropolitan Chapel Building Fund is now engaging all our sympathies and efforts. London is worse off for church and chapel accommodation than any other town in England.

Yours affectionately,
W. M'ARTHUR.

46, MOORGATE STREET, LONDON,
Jan. 11th, 1866.

DEAR MR. WALLACE,—

I happen to be secretary to the Metropolitan Chapel Building Fund, and had to lead in the matter. I invited gentlemen from all parts of London to dine with me; I placed the matter before them, and the result was that I got £15,300 before we rose from the table. I have received about £1,000 since, and Lycett and I are now trying to make up the amount to £25,000. In London our population is upwards of three millions, and is increasing at the rate of sixty thousand a year, and we have not church and chapel accommodation for one million.

What are you going to do about Canada? A friend of mine, the Rev. George Scott, is to be president there this year. I have spoken to him about your going there, and he will help you all he can. My dear wife enjoys good health, and is very actively engaged in every good word and work. I have rather too much to do: my life is a very busy one; I wish I had a little more leisure.

Yours affectionately,
W. M'ARTHUR.

46, MOORGATE STREET, LONDON,
May 29th, 1866.

DEAR MR. WALLACE,—

Mrs. M'Arthur and I had a very delightful trip to Italy. We enjoyed it exceedingly, and are all the better for it. I will try to get over to your Conference. I am anxious about the College question. My own opinion is that we ought to finish the wings before opening, and be in a good position at first to meet all our wants.

I think it is very questionable whether the government will carry the Reform Bill. It was not easy for them at first to know how to act. Still, I think it would have been better had they brought in the Redistribution Bill with the other.

I hope you will succeed in the university question. Paul Cullen has been created a cardinal. He has well deserved this, for he has rendered Rome good service.

Yours affectionately,
W. M'ARTHUR.

CHAPTER VII.

1866-1868.

MISSION ABROAD AND HONOURS AT HOME.

Mission to America.—An Atlantic Letter.—Journal of Journeys and Meetings in United States and Canada.—Success of Mission.—Home Again.—Elected Sheriff of London and Middlesex.—At Irish and English Conferences.—Diary Extracts.—Ward of Bishopsgate.—Candidate for Lambeth.—Mr. Gladstone and Irish Church.—Elected Member of Parliament.—Opening of Belfast College.

THE introduction of Methodism into America in 1766 was commemorated in 1866 by a centenary celebration. As the work was begun by Irish emigrants, which resulted in the formation of the Methodist Episcopal Church, the largest religious denomination in the United States, it was resolved by the authorities of that Church that a grant should be made from the Centenary Fund to the Irish Methodist Conference. As an additional reason why the Methodists of America should thus show their gratitude to their brethren in Ireland, there was the fact that Methodism in America was continually enriched by immigration, at the expense of Methodism in Ireland, which was thereby impoverished and enfeebled. The Irish Conference gladly accepted the proffered assistance from America, and resolved to devote the money obtained to an endowment fund for the Methodist College, Belfast, at that time in course of erection. The Conference further deputed two of its most trusted ministers—the Rev. Robinson

Scott, D.D., and Robert Wallace,—and requested Mr. M'Arthur to accompany them, to represent Irish interests at the centenary meetings. It was a bold request to ask one of the busiest men in London to place the Atlantic, for three months, between him and his office, and that too at a time when he was on the look out for openings by which he might enter Parliament. The Irish ministers however knew that William M'Arthur's love of his native land would lead him to make large sacrifices to promote its interests, and that his desire to advance the cause of religious education in connexion with the Belfast College scheme was at that time the predominating feeling of his mind. He complied with the request, and went to America.

Mr. M'Arthur left Liverpool by the Cunard s.s. *China* on September 1st, 1866, Dr. Scott and Mr. Wallace having preceded him on the voyage by a week or two. Before he landed he wrote a letter to Mrs. M'Arthur, who had gone to her father's at Coleraine.

TO MRS. M'ARTHUR.

ON BOARD THE "CHINA,"

Sept. 8th, 1866.

MY EVER-DEAREST MARIANNE,—

I have now been a week at sea. We hope to see land in a few hours, and to pass Cape Race this evening. To-morrow night we expect to reach Halifax. My last letter was addressed to you from Queenstown, where I was agreeably surprised to receive a letter in your well-known handwriting. We have had a rather rough passage so far, and many of the passengers were confined to their berths with sickness. On Wednesday the sun went down behind a dark bank of clouds, tinging them with that fiery red which betokens an approaching storm. About midnight a gale commenced, which continued for nearly twenty-four hours. It was truly a magnificent sight to see the great Atlantic lashed into tempest, while, far as the eye could reach, nothing could be seen but the mountain-billows careering after each other, until in the distance sea and sky seemed to be blended. Our noble vessel, "walking the waters like a thing of life," sped on her way seemingly regardless of the fury of the elements. Friday was a

beautiful day, and to-day is equally so. . . . I hope you had a delightful day at Portadown on the wedding occasion. I was sorry I was not with you, but I was there in spirit. On the 5th¹ I felt—

And mountains rise, and oceans roll
To sever us in vain.

It is good to meet you at the mercy-seat. What a blessed privilege is prayer !

Though sundered far, by faith we meet
Around one common mercy-seat.

. . . Saturday night we had a gale severer than the previous one. We are now (Sept. 10th) entering Halifax harbour. Yesterday we had Divine service on board. The captain read prayers ; a Dr. Willis preached ; and I acted as precentor. I renew my entreaties that you will take care of yourself. Give my love to your father, Mrs. M'Elwaine, and Annie. Ever, my own dearest love,
Your affectionate husband,

WILLIAM.

The best account of Mr. M'Arthur's mission on the American continent is contained in his diary, from which, however, only brief extracts can be given.

1866. *Sept. 10th, Halifax.*—Arrived here this morning. Drove through the principal streets. After returning to the steamer, I had a visit from the Hon. J. H. Andersen and the Rev. Mr. Angwin. Mr. Andersen introduced me to Mr. Morrow, a junior partner of Mr. Cunard. In a few minutes I felt quite at home with these friends. After discharging freight, we left for Boston.

Sept. 11th, Boston.—We landed, and in the way to the hotel the carriage was stopped, and a voice cried out, "Is Mr. M'Arthur here?" It was Dr. Scott, who, accompanied by Dr. Butler, came to meet me.

Sept. 12th.—Dr. Scott and Dr. Butler called. The former seemed very dull. I inquired, "Where is Wallace?" He replied, "In heaven! he died in Cincinnati of cholera on Sunday week!" I was stunned and overwhelmed. He was quite well on the voyage and in New York. He and Mrs. Wallace left for Ohio. There he left her at her brother's, and proceeded to the Cincinnati Conference at Ripley, and thence to Cincinnati. He supped with the family, and retired to rest unwell. At four in the morning a knocking was heard in his room. Medical men were sent for, but he said he did not expect to recover, and could leave himself and his wife and family, for whom he prayed, in the hands of Jesus. At ten o'clock his spirit took its flight to paradise. He possessed

¹ September 5th, their wedding day.

talents of a high order, combined with gentleness of disposition, a sound judgment, power in debate, and took a statesmanlike view of things, which gave him a prominent place amongst his brethren. I have lost in him a dear friend, and had anticipated much pleasure in this mission. God's ways are not our ways.

Sept. 13th.—Dr. Butler insisted upon my staying with him, and Mrs. Butler gave me a thorough Irish welcome. We went to a convention of the Republican party. A hard struggle is taking place between them and the Democratic party on the subject of Reconstruction. The Republicans, who have my sympathies, contend that the emancipated negroes—of whom there are half a million as members in the Methodist Episcopal Church, with a million and a quarter more under its influence—should have the suffrage. Their admission would prove a counterbalancing power to the Irish element, which has become very strong, and is likely to do mischief. Converted blacks are surely as well qualified to exercise the franchise as the low Irish who infest the large towns and form the very scum of society in them.

Sept. 14th.—Called on the Hon. Jacob Sleeper, who promised to use his influence in our favour at the centenary celebration, and on the lieutenant-governor of the State, who will help us. Anxious to gain information on the subject of education, I called on the head of that department, and visited one of the large schools. We drove to Bunker's Hill, where the first battle was fought in the War of Independence.

Sept. 15th, New York.—Mr. John Elliott had kindly sent me an invitation to stay at his house, but as Dr. and Mrs. Scott are staying there, and Mrs. E. poorly, I declined, and went to Fifth Avenue Hotel.

Sept. 16th, Sunday.—This morning at St. Paul's Church (Methodist Episcopal) heard Dr. Foss, and in the evening heard Dr. Scott preach a funeral sermon on the death of dear Wallace. St. Paul's cost nearly £30,000.

Sept. 18th.—Went with Dr. Scott to see John Mills, Mr. Peyton, and John Elliott on the subject of our mission. I fear we shall fall behind. The arrangement is that all who please may subscribe to the Irish Fund; but there are nine other objects in the centenary programme.

Sept. 19th.—Went on board the *Scotia* to take leave of Mrs. Wallace. She seemed lonely and desolate. May God comfort and support her! Met Dr. M'Clintock by appointment.

Sept. 20th.—Went to Brooklyn to see Mrs. Copeland¹; found her in a nice, comfortable house. Her eldest son George is in business, and getting on remarkably well. She was delighted to see me, and I equally to see her. It brought old times to my remembrance.

¹ Widow of Mr. Hugh Copeland, of Enniskillen.

Sept. 21st.—Was introduced to Alexander T. Stewart,¹ and saw through his wholesale stores. The trade done is extraordinary, and amounted last year to ten millions. His annual income is about a million pounds sterling. He told me his whole history, and invited me to dine with him. To-day I dined at John Elliott's, and met with Dr. Holditch of the Bible Society. Went to St. Paul's lecture-room, where a reception was given to us. Dr. Scott and I replied to Dr. M'Clintock's address of welcome. A subscription amounting to 11,000 dollars (£2,200) was made.

Sept. 22nd.—At Fourth Street Methodist Church Mr. Rigaway, one of the most popular preachers, preached. At the close, to my great astonishment, he announced the presence of "a distinguished visitor," and called me up that he might introduce me to the congregation. I had to give an address, and did not feel embarrassed. I dined at Mr. Stewart's. His house is a beautiful one, full of paintings and statuary; amongst the latter, the "Greek Slave," so much admired in the first Great Exhibition. He is building a mansion which will cost £100,000. Mrs. Stewart was most agreeable. The dinner, simple and elegantly served. I afterwards went to the Dutch Reformed Church.

Sept. 24th.—Dr. Scott and I went to the ministers' weekly meeting, and were conducted to the platform, the ministers rising to receive us. The business was suspended to give us an opportunity of addressing them. It was rather an arduous task, as there were about one hundred ministers present. At the close, almost all shook hands with us and gave us a cordial welcome.

Sept. 25th.—Went to the great centenary meeting at the Cooper Institute; about 4,000 present. Mr. Foss, of St. Paul's, delivered a most effective speech. I followed, was graciously assisted, and carried the audience with me. I spoke about forty minutes. My friends say I made a good impression; thankful, as I feared the cause would suffer in my hands.

Sept. 26th.—Canvassing. Learned that the subscriptions last night amounted to 600,000 dollars (£120,000).

This great meeting appears to have been the principal one of the centenary celebration. It was very generous and courteous of those who had the arrangements to give a stranger, representing interests outside of America, so good a place and so large a proportion of the time for his statement and appeal. The number of the *New York Christian Advocate*, which gave an

¹ This celebrated millionaire was a poor Belfast boy, who went to America, amassed an enormous fortune, and left at his death £10,000,000.

account of the meeting a day or two after, now lies before us, and although the report of Mr. M'Arthur's speech is, like all the others, necessarily abridged, it was evidently an able and eloquent address. The newspaper in question testifies that it "was exceedingly happy, was received with great favour by the audience, and was frequently applauded."

In his speech, Mr. M'Arthur estimated the population of Ireland at six millions, one and a half being Protestants. The Methodists, who were much fewer than the members of the Established Church and the Presbyterians, were not massed mainly in one province, but were distributed over the whole country. They were kept low and weak by constant emigration. There were more Irish Methodists in New York than in Dublin, and in the American Union than in Ireland. There were at least three hundred Irishmen in the ministry of the Methodist Episcopal Church. With diminished resources they had to maintain the same ministerial staff, as they could not abandon their scattered flocks. They could not give up rural places, which had furnished such ministers as Dr. Elliott for the United States, Dr. Richey for Canada, Mr. Arthur for England. Their present need was a college for the young people of their families, and for the training of candidates for their ministry. For the building they had raised \$100,000, and for its endowment they asked their American friends to give them an equal sum. In his peroration he reminded his hearers of the unity that should exist between the United Kingdom and the United States. They were linked by ties which should not, and which could not be broken. They were of the same Anglo-Saxon race. They spoke the same language, and their glorious literature, with its long catalogue of illustrious names, was common alike to both peoples. They had the same Bible—the foundation of their faith, the palladium of their liberties, the secret of their prosperity and greatness. As the two great Protestant powers of the world, they led the van in the cause of humanity, civilization, and religion. Their flags floated on every breeze, and the sails of their merchant-ships whitened every sea. To England was given the gold of Australia, and to America that of California. Let each fulfil its high mission, and emulate each other in spreading the glorious gospel of the blessed God, one proceeding with the good tidings eastward, and the other westward, until, encompassing the world, they met to celebrate the triumphs of the Cross, and rejoice in that day when they shall together cry—

Come, and, added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy!

In addition to the speeches delivered, a circular was issued, signed, "Robinson Scott, William M'Arthur, delegates from the Methodist Conference in Ireland," explanatory of their mission. One paragraph of this document may be quoted, as showing that the American people had a real interest in the object sought to be attained. It also showed that the marked peculiarities which contradistinguish the two races and the two religions that exist side by side in Ireland are found as strongly marked amongst emigrant Irishmen on transatlantic soil.

The conversion of Ireland to the pure evangelical faith is a question of stirring interest to Protestant Christians of all countries, but especially in the United States and Canada. The largest immigration into these countries, during the past quarter of a century especially, has been from Ireland. Of these immigrants about one-fourth are Protestant and three-fourths Roman Catholic. The former take prominent rank among American citizens. Many of them have become leading merchants, bankers, doctors, lawyers, statesmen. They are generally an educated and prosperous class, and are so thoroughly in sympathy with Americans and American institutions that they are but seldom recognised as Irish. The latter, on the contrary, are a class amongst themselves. In them we see the intellect of an otherwise noble people enslaved by ignorance and superstition. They are generally but "hewers of wood and drawers of water," and, for qualities that need not here be described, they have brought upon the Irish name a rather unenviable notoriety. Upon social grounds alone the conversion of Roman Catholic Ireland to the Protestant faith is a question of interest to all Christian patriots in America.

Brief extracts from Mr. M'Arthur's American journal will now be continued.

Sept. 27th.—Spoke in a large church in Brooklyn; quite full. The audience listened attentively, but you could not discover whether they were pleased or not, as there was not even a "*Hear, hear.*"

Sept. 28th.—Went up the Hudson—a magnificent river with beautiful scenery—to West Point, the great training-school for the army. Here Grant, Lee, M'Clellan, and other of the ablest generals in the late war, were trained. Returned to New York, I went to the Brevart Hotel; quieter than the Fifth Avenue.

Sept. 29th.—Lunched with Mr. M'Cay at an oyster-store; enjoyed the oysters, but much more his subscription of \$1000. I expect another from Mr. Cornell. John Mills gave us \$500; his wife (from Derry) was delighted to see us.

Sept. 30th, Sunday.—Went to H. Ward Beecher's church, Brooklyn. The sermon was on the sovereignty of God, and combined originality of thought, beauty of illustration, and graphic description. One of his remarks was, "Every sufferer treads upon a beaten path; the great macadamized road of time has been made by the feet of human suffering." I visited two Sunday schools with Mr. Copeland, one of which I addressed.

Oct. 1st.—Canvassed with Dr. Scott. Amused with the newspaper references to me; one styles me "the reverend," another "the eminent banker." I am expected to speak everywhere, and am regarded quite as public property.

Oct. 3rd.—Left for Newark, where we had a crowded meeting, a great success.

Oct. 4th, Philadelphia.—Found Mr. Devine and Mr. Long waiting for me. Both are from the neighbourhood of Newtonstewart, and were acquainted with my father. Arranged for a meeting.

Oct. 5th, Baltimore.—Took an early train for here to make arrangements for a meeting.

Oct. 6th and 7th, Washington.—Mr. Cornell was overjoyed to see me. At Wesley Church I delivered an address. This is new work to me, in which I reluctantly engage, but I cannot help it. Visited the Capitol. At the Patent Office one of the officials, a Fermanagh man, showed me great attention. Mr. Rigg, the banker, accompanied me through the treasury. At two, according to appointment, I visited the president,¹ who was very cordial. He appears to have been cast in a rough mould, but you could not be long in his company without discovering that he has energy force of character, and talents of no common order.

Oct. 9th, Baltimore.—Spoke in the morning for thirty minutes; in the evening spoke for forty minutes in Mr. Chapman's church. A Mr. Shepherd, who came from Portadown, asked if I knew Mr. M'Elwaine, of Coleraine, who married his cousin, Mary Ann Shillington.

Oct. 10th, Philadelphia.—Dined at Bishop Simpson's. Dr. Scott (who came from New York) and myself met about a hundred ladies and gentlemen at the book room. At the evening meeting General Albright occupied the chair, and Bishop Simpson delivered the address of welcome. It was too eulogistic towards me. He referred to the sacrifices I made in leaving my large business, and to the kindness showed him in England, when an invalid, by Mrs. M'Arthur and myself. Subscriptions were announced

¹ Mr. Andrew Johnson, elected vice-president, succeeded to the presidency on the assassination of President Lincoln.

amounting to \$5,000. The kindness of Mr. Long and Mr. Devine nothing could exceed.

Oct. 15th, Montreal.—Passed over the Victoria Bridge, and had a fine view of the city as we approached it. Found Finlay¹ waiting for me. Called on the Rev. Mr. Elliott and Mr. John Mathewson, an old friend of my father's. The meeting was a miserable failure. Mr. Elliott was opposed to any centennial celebration. The lay friends were not consulted, and no publicity given to the meeting; the attendance was small, and all was cold and death-like. The whole amount contributed by the city of Montreal 1,400 dollars, of which Mr. Finlay gave 500, and Mr. Crawford 400.

Oct. 17th, Quebec.—Arrived this morning with Mr. Finlay. Drove to the Falls of Montmorency, a magnificent sight. Drove through the city, and to the ruined part, where 2,500 houses were consumed by a recent fire. It reminded me of Pompeii. At the Plains of Abraham saw where Wolfe fell in the hour of victory.

Oct. 18th, Kingston.—The guest of the mayor. He took the chair at the meeting. Spoke for an hour. Proceeds, \$1,400; very good for the place.

Oct. 19th, Belleville.—Before leaving Kingston, the mayor, a Fermanagh man, took me to see the prison for the province. I conversed with several Indians, fine fellows, six feet high, of noble bearing. At Belleville I was entertained by the Hon. Mr. Flint. The church, accommodating 1,500, was well filled, and the meeting thoroughly good.

Oct. 20th, Toronto.—Called at Coburg to visit the Victoria University, an institution which gives our people a position and influence in Canada which without it they could not have. Dr. Nelles, at its head, is a very superior man, and admirably adapted to his post. At Toronto I found Mr. Young, the secretary of the Conference, Dr. Lachlan Taylor and Mr. Lander, a barrister, who insisted upon having me as his guest, waiting for me. Rising early, travelling all day, and addressing large meetings is hard work.

Oct. 22nd.—Attended a meeting to consider the question of forming a branch of the Evangelical Alliance, Dr. Green in the chair. Met my fellow passenger of the *China*, Dr. Willis, and Rev. Mr. Gray, Presbyterian, an old Derry friend. I gave information on the working of the Alliance in England. It was resolved that a branch should be formed in Toronto.

Oct. 23rd.—Had a little conversation with Mr. John M'Donald, which resulted in his giving \$1,500.

Oct. 24th.—Called to see Joseph² and Mrs. Cather; were delighted to see me. The second meeting was held in the Elm

¹ His cousin, Mr. Samuel Finlay, son of the Rev. William Finlay.

² His first partner in business at Londonderry.

Street church, which was well filled. I spoke an hour and ten minutes, and had what ministers call "a good time."

Oct. 25th, Niagara.—Dined at Hamilton, on my way here, with Mr. and Mrs. Jackson. He is called "the Thomas Farmer of Canada," princely in giving, and foremost in every good work. Parted with them and my Toronto friends with feelings of sincere regard. At Niagara found Dr. and Mrs. Scott at the Cataract Hotel.

Oct. 26th, Niagara Falls.—Crossed to the Canada side. The Horse-shoe Fall is a marvellous sight. Dressed in oilskin, I descended from Table Rock, kept close in by the cliff, and got right behind the cataract. Saw before me the mighty mass of water, breaking in thunder on the rocks below. Three miles below the falls I saw the whirlpool and rapids. At Goat Island had a good view of the mighty torrent dashing on with fury, while a mass of rocks, whose points appeared above the surface, tossed off the wild and hurried waters as with a giant's hand. At Lunn Island I gazed with wonder at the falls from the American side. A flood of ninety millions of tons rushes every hour over these stupendous precipices. And this has been going on for untold ages!

Oct. 29th, Chicago.—Arrived on Saturday night, after a fatiguing ride from Buffalo. Yesterday (Sunday) I addressed the congregation in Dr. Tiffeney's church, after which a collection was made, amounting to \$400. Dr. Scott and I spoke at a meeting in Wabost Avenue church; collection \$800. In 1831 Chicago was only an Indian trading station. It has now a population of 200,000.

Oct. 30th, St. Louis.—At Chicago the secretary of the line sent us passes to St. Louis through Dr. Tiffeney. We had a delightful run through the prairie land of Illinois. I was wonderfully impressed with the vastness of the prairies.

Oct. 31st.—Mr. Morrison, Dr. Scott's brother-in-law, resides at St. Louis, the great city of the West. Several ministers advised us, for local reasons, to postpone our efforts here. Dr. Scott will leave Mrs. Scott here, and return for her in a few months, when they will do their best for the Irish Fund.

Nov. 1st.—A great contest is going on here for a member of Congress, between General Pile, a Republican, and Mr. Hogan, a Democrat. Was surprised to find that General Pile had been a Methodist minister, and is still a member of his Conference. He joined the army in the war as chaplain; but soon took to fighting, and is known as "the fighting parson."

Nov. 3rd, Cincinnati.—Received a hearty welcome from Mr. Gamble, an old friend of my father's. At the cemetery could not restrain my feelings as I stood by the grave of my dear friend Wallace, as "busy, meddling memory" was at work. Thought also of "them that sleep in Jesus will God bring with Him." Eternity will show that "He doeth all things well."

Nov. 4th, Sunday.—Dr. Scott preached in the morning at Trinity Church ; I addressed a congregation at Wesley Church at three. Cholera has returned to Cincinnati. Nothing but a sense of duty could have induced us to come here at present. I retired early ; read Psalm xci., and committed myself to the care of that gracious God who has watched over me hitherto.

Nov. 5th.—At the ministers' meeting met with Dr. Nast, the apostle of the German work in America. Addressed the meeting, dwelling on the state of religious parties in England and Ireland, and the necessity for a trained, well-equipped ministry. At the public meeting, Dr. Reid in the chair, got about \$2,000.

Nov. 7th, Pittsburg.—Found that nothing had been done for the Irish Fund. Arranged that Dr. Scott, who had gone on to New York, should return to preach and hold a meeting. I was sorry that I had not time to see more of this city, "the Birmingham of America." Started for New York over the Alleghany Mountains. The scenery was very fine, especially as we descended on the Pennsylvania side. In the carriage had two hours' conversation with General Geary, governor of Pennsylvania. He had been in the Indian war, the Mexican, and through the whole course of the civil war. He led the charge at Lookout Mountain, was at Gettysburg and other great battles. He agreed that England and America should never go to war with each other.

Nov. 8th, New York.—Met the bishops at Mr. Stout's ; was introduced to them all and to the *élite* of the Methodists of New York.

Nov. 9th.—Met the bishops and missionary committee. Dr. Scott and I gave short addresses, and were heard with much attention.

Nov. 11th, Sunday, Philadelphia.—Mr. Devine took me to Christ Church (Episcopal) to hear the Rev. Mr. Brooks, "the Melville of America." The discourse was filled with passages of surpassing beauty.

Nov. 19th, New York.—Accompanied to the station by John and George Elliott, I bid New York and all my kind friends farewell.

Nov. 20th, Boston.—Wrote letters to my friends in the States and Canada, also to the *Toronto Christian Guardian* on the smallness of the grant made to Ireland. This is my last work in connexion with the deputation.

Nov. 21st.—Drove down to the *Gava* ; got under weigh at ten o'clock, and bade farewell to the United States.

It is pleasing to learn that the £20,000 aimed at by Mr. M'Arthur and Dr. Scott was realized by their mission to America. Upon the return of the former to England he re-engaged with his accustomed diligence in his

former pursuits. Early in 1867 he paid one of his many visits to the north of Ireland, and we catch glimpses of him at Manchester on commercial business, and at Nottingham presiding at a missionary meeting, and conversing with Mr. Mundella on the state of education amongst the mill girls in that town.

In 1867 Mr. M'Arthur was elected Sheriff of London and Middlesex, as successor to Sir Francis Lycett, who, it so happened, was his co-treasurer of the Metropolitan Chapel Building Fund. This office brought Mr. M'Arthur's name still more prominently before the public. At a meeting of liverymen, held some days before the election, in the Guildhall Hotel, it was unanimously resolved :

1. That it is highly desirable that the ancient, dignified, and responsible office of Sheriff of London and Middlesex should be filled by a gentleman of character and eminence.

2. That the eminent commercial and social position of William M'Arthur, Esq., conjoined with his high personal character, renders him peculiarly eligible for the office of sheriff with dignity and efficiency.

The election took place on June 24th, when Mr. M'Arthur was proposed by Mr. George Moore, a gentleman well known in the city, of high Christian character, whose biography has been published since his death. The following account of the election appeared in the *Times* :

On Monday last, being Midsummer Day, the Lord Mayor and sheriffs, with the Court of Aldermen, the high officers of the corporation, and the livery, were convened in the Guildhall to elect two gentlemen to serve the office of sheriff for the ensuing year. Mr. Alderman Stone was one of the candidates, and, being an alderman, according to usage in such cases, was submitted to the meeting without any formal nomination. Mr. George Moore, of Cheapside, proposed for election Mr. William M'Arthur, whom he said he had known for a quarter of a century as having held a honourable position in the city of Londonderry, and as a successful merchant in the city of London during the last fourteen or fifteen

years. He was connected largely with the Australian and colonial trade, in which he had acquired a large fortune. He was one of our merchant-princes, a man of great energy of character, and of indomitable perseverance and industry. He was equally conspicuous for modesty which is the invariable concomitant of true greatness of character. He was a philanthropist, too, in the highest sense of the word. He had given a large part of his worldly means in works of charity and mercy. He, was in short, a Christian and a gentleman. The name of Mr. M'Arthur was well received by the livery, and his nomination was seconded by Mr. Harry Spicer. Mr. Sheriff Waterlow declared the election to have fallen on Mr. Alderman Stone and Mr. William M'Arthur.

Mr M'Arthur's election to this dignified office did not abate his interest in religious enterprises and work. He went in July to Bristol, to attend the committees of the Wesleyan Conference, and to plead in them, and privately with leading ministers of the Conference, that the Rev. William Arthur, then one of the general secretaries of the Wesleyan Missionary Society, should be transferred to the Irish Conference for three years, with the object of his appointment for that period as the first president of the Methodist College, Belfast. It was very justly considered that a minister of the remarkable gifts and high reputation—extending far beyond the limits of his own denomination—of William Arthur would give the new institution, to be opened the following year, in its experimental stage, a *prestige* which would help to secure its success. Although many of the English ministers were reluctant to surrender a minister so brilliant and beloved for three years, even to his native land, yet the arguments in favour of helping the Belfast College were so weighty that the request of the Irish Conference was granted by the British, and the temporary transfer of Mr. Arthur was made. Although Mr. M'Arthur's voice could not be heard within the Conference, which was then exclusively a ministerial assembly, yet there can be little doubt that his influence

had no small share in bringing about a result over which he greatly rejoiced.

At Michaelmas, 1867, Mr. M'Arthur entered upon the office of sheriff, and its duties, of course, added to the multitudinous claims made upon his time. His new relations to the Corporation of London, to the administration of justice, to criminals under sentence of death, and to State ceremonials, are indicated in a few of the following extracts from his private diary for 1868 :

1868. *Jan. 3rd.*—Heard this morning of the reprieve of Thompson ; lunched at the club ; attended trustee meeting of Spitalfields Chapel.

Jan. 7th.—Central Criminal Court. City Bank. Presided at prayer-meeting of Evangelical Alliance, at the London Tavern. Prayer-meeting in school-room in the evening.

Feb. 29th.—Drove to Reedham Asylum for fatherless children, and was greatly pleased with my visit.

May 10th, Sunday.—Went with Mrs. M'Arthur to Cripplegate Church ; heard an excellent sermon from the Archbishop of Armagh. Lunched at the Mansion House ; the Lord Mayor of Dublin, his wife, and daughter were present. Heard Mr. Jenkins in the evening.

May 11th.—Dinner of British Orphan Asylum ; Bishop of Ripon in the chair. Had a friendly discussion with Dr. Davis of the Tract Society on the Irish Church.

May 12th.—Took the chair at the Metropolitan Tabernacle for the Primitive Methodists.

May 13th.—Went with Mrs. M'Arthur in state carriage to St. Thomas's Hospital. The Queen laid the stone. Went to Buckingham Palace to present an address to the Queen. Back to the Mansion House and St. Paul's at 3.30. Dined at Merchant Tailors' Hall, the Lord Mayor in the chair. Archbishop of Canterbury, Bishop of London, and Sir R. Murchison present.

May 17th, Sunday.—Went with Lord Mayor to St. Sepulchre Church, and heard a tolerable sermon. Went to Newgate and had a conversation with the convict Barrett, and endeavoured to point him to the Saviour of sinners. In the evening heard Mr. Prest preach on "the Friend of publicans and sinners."

June 13th.—Attended a meeting of the London Unity of Odd-fellows ; was presented with a testimonial of my membership.

As sheriff Mr. M'Arthur had only a temporary connexion with the Corporation of London. As his old

love for municipal life, acquired in Londonderry, had survived his resignation of the aldermanic office upon his removal from Ireland, he had still a desire to serve his fellow-citizens in this particular way. To this he was urged by gentlemen who knew and valued his capabilities for serving the great city of which he was a public-spirited citizen and a successful merchant. It so happened that a vacancy occurred in the ward of Bishopsgate, and Mr. M'Arthur was invited to become a candidate for the vacant seat, and accordingly he consented to stand. Two other gentlemen appeared as candidates, and were actively canvassing the ward. His committee urged him to engage in a personal canvass, but his duties as sheriff were just then especially pressing, requiring his frequent presence in the Central Criminal Court. Moreover, he was a candidate for Parliament in the borough of Lambeth. His agent, accustomed to gauge the strange currents of influence that affect electioneering contests, said to him, "If you fail with Bishopsgate Ward, it will damage your prospects in Lambeth," and dissuaded him from continuing the civic contest. Mr. Ralph Smith, who at that time was engaged in business in Bishopsgate Street, has written his recollections as follows :

At the request of a number of influential inhabitants, he consented to stand for the ward, although at the same time Lambeth was seeking his services as its M.P. Two local candidates were putting forth strenuous efforts, and Mr. M'Arthur's committee felt assured that it was necessary for him to pay some personal visits to the ward. It was the time of the trial of the Fenians, and his duties as sheriff required his presence at the Old Bailey. He sent for me, and leaving the court for a few minutes, said, that as he could not personally visit the ward he would retire from the contest.

Mr. M'Arthur's desire to serve his queen and country in Parliament was not lessened, but increased since his defeat at Pontefract in 1865. In 1867 Mr. Disraeli's

Reform Bill, which lowered the franchise in boroughs and cities practically to household suffrage, became law. It was seen that the passing of the act involved an early dissolution of Parliament, to give the newly enfranchised voters an opportunity of exercising the functions with which the law had invested them. Further on in the session of 1868, and in the immediate prospect of the electoral contest, Mr. Gladstone raised the question of the disestablishment of the Irish Church, a cry which rallied his forces, somewhat weakened and disorganized by the "Adullamite" schism. A series of resolutions on the subject was carried in the House of Commons against the government. This rendered the dissolution still more imminent, and quickened the movements of constituencies and candidates. Mr. M'Arthur was invited by his old supporters at Pontefract to contest the borough again. Residing however in the borough of Lambeth, personally acquainted with many leading gentlemen within its boundaries, and himself, through the public part he took at religious and philanthropic meetings, becoming increasingly known to the inhabitants, and encouraged by assurances of support, he decided for Lambeth.

As early in 1868 as February 18th, Mr. M'Arthur issued an address to the electors of Lambeth, soliciting their suffrages, and explaining his political views. He thought that the Reform Act, 1867, needed amendment in relation to the compound-householder and the payment of rates, and that further reform was needed in the redistribution of seats and the adoption of the ballot. He advocated the abolition of church rates, the opening of the universities to all denominations, and "the education of the whole people." He was in favour of free trade, economy at home, and non-intervention abroad. He would support a measure for the equalization of

poor rates in the metropolis, and all measures for improving the dwellings of the poor and ameliorating the condition of the working classes. On the subject of Ireland, he would, on the land question, give "every possible encouragement to the tenant, without violating the rights of ownership." The address was silent on the subject of the Irish Church; but Mr. Gladstone had not then spoken in favour of its disestablishment, and at that time possibly it was considered beyond the range of practical politics.

The first public meeting in favour of his candidature was held at the Horns, Kennington Park. His friend John Corderoy was in the chair. In reading the speeches now one cannot but be struck with their candour and moderation. Mr. Corderoy, who was once asked himself to contest Lambeth in the Conservative interest, confessed that "his friend Mr. M'Arthur and himself differed a little in their politics"; but although some of his friend's views "were in advance of his own," he would support him, "as his general political views were sound." In his own speech, Mr. M'Arthur acknowledged that "at one time his political opinions partook somewhat of a Conservative character; but when he found that all the great improvements of the last forty years were attributable to the Liberal party, he felt bound to cast in his lot with them."

When Mr. M'Arthur offered himself to the electors of Lambeth, he was sheriff of London and Middlesex. Another city magnate, Mr. Alderman J. C. Lawrence, certain to be the next Lord Mayor, was also a Liberal candidate for one of the two seats. The two sitting members, Mr. Frederic Doulton, formerly of the Lambeth Pottery, and a promoter of the Albert Embankment, and Mr. Thomas Hughes, a barrister and man of letters, were also Liberals. In a constituency where, it

was thought then, no Conservative had any chance of election, Liberals might contest the seat with Liberals on other than purely political considerations. In the case of Lambeth, it was said that on various grounds there was much dissatisfaction with the sitting members, and that many of the electors wished for a change. Mr. Doulton, who had opposed Mr. Gladstone's Six-Pound Franchise Bill, and was classed with the "Adullamites," made no attempt for re-election, retired on the ground of health, and died in 1872 ; but Mr. Hughes began to hold meetings of his supporters. These were not the days of caucuses, and wire-pullers were not so vigilant as they are now. There were political associations in the borough which appear to have been half asleep while the candidates were wide awake. On March 27th, more than a month after Mr. M'Arthur was in the field, there was a united meeting of the "Lambeth Liberal Association" and the "Lambeth Radical Electoral Committee," at which resolutions were passed in favour of the candidature of Mr. Hughes and Mr. M'Arthur.

Before the dissolution came, Mr. Gladstone's astounding resolutions on the Irish Church made that the battle-cry of the electoral campaign. Although not much heard of at the beginning of the year, little else was talked of before the summer was ended. Candidates who had not made up their minds were obliged to make up their minds, or at least to take sides in the attack or the defence. Mr. M'Arthur looked at the question, for that was his habit, and as a result adopted the principle of disestablishment. More consistent than some, who would disestablish the Irish Church, but would leave untouched the Churches of England and Scotland, he had no objection to disestablishment all round. He would also withdraw the grant from Maynooth, and the

regium donum from the Irish Presbyterian Church. As however Mr. Gladstone's proposals were regarded by many as the throwing of a sop to the Cerberus of Irish ultramontaniam, Mr. M'Arthur took care to vindicate the genuineness of his own Protestantism. He declared in his canvass, "I would rather cut off my right hand than do anything that would injure our common Protestantism." Those who knew him best believed him fully.

The long expected dissolution of Parliament took place in the autumn, followed by the general election of 1868. The Lambeth election was held on November 17th. Mr. Doulton did not offer himself for re-election. Mr. Thomas Hughes had retired from the Lambeth contest, and, to the great gratification of his many admirers, found a more easily obtained seat at Frome. The candidates who went to the poll were Mr. Alderman James C. Lawrence, who the previous week had become Lord Mayor of London, and who had contested Lambeth once before; Mr. William M'Arthur, ex-sheriff of London and Middlesex, both of them Liberals; and Mr. Morgan Howard, a Conservative, who fought a spirited battle in what was considered a Liberal stronghold. At the declaration of the poll the result of the voting was, Lawrence, 15,051; M'Arthur, 14,553; Howard, 7,043. Lawrence and M'Arthur were declared duly elected.

In the August preceding the election, Mr. M'Arthur proceeded to Belfast, in company with his brother, to see his hopes realized in the formal opening of the Methodist College, for which he had toiled hard and given largely, and which in the years which have since elapsed has become a great educational success. On August 19th, the Rev. William Arthur, A.M., the president of the college, delivered his inaugural address. A large

gathering of ministers and laymen from different parts of Ireland, and some from England, was presided over by the president of the Conference, the Rev. Romilly Hall. This meeting was addressed, not only by Methodist ministers and laymen, including Mr. William M'Arthur, but by the Rev. Dr. Henry, president of the Queen's College, Belfast, and Dr. M'Cosh, one of its most distinguished professors. In the evening a public meeting was held in Donegal Square church, at which Mr. Alexander M'Arthur presided. Next morning Alderman Mullan entertained a numerous company at breakfast in the Ulster Linen Hall. The whole occasion was one of great delight to Mr. M'Arthur, to whose energy and perseverance the success of the enterprise was largely due. It was announced that his and Dr. Scott's visit to America had produced about £20,000 for the endowment fund.

CHAPTER VIII.

1869-1871.

IN PARLIAMENT.

The New Parliament.—Irish Church.—Takes his Seat.—Maiden Speech.—Speaks in Irish Church Debate.—Compensation to Maynooth.—Speech on Sunday Opening of Museums.—A Trip.—Session of 1870. Elementary Education.—Mr. Forster's Bill.—Wesleyan Committee.—Speech on Mr. Richard's Amendment.—Schools, Voluntary and Board.—Burials Bill.—Opium.—Glebe Loans Bill.—Visits Ireland and Scotland.—Metropolitan Fund.—Stormy Meeting at Kennington.—Session of 1871.—Western Africa.—At Carlsbad.

THE general election of 1868 upon the enlarged borough franchise was unfavourable to the Conservatives. The Liberals, when joined by the English Radicals and the Irish Home Rulers, constituted a large majority of the new House of Commons. When the results of the election were fully known, Mr. Disraeli, without waiting for the assembling of Parliament, resigned office, thus creating a precedent, which, upon the return swing of the electoral pendulum in 1874, was followed by Mr. Gladstone, his successor in office.

The new Parliament met on December 10th, 1868, for the swearing in of members, the election of a speaker, and for the issue of writs in the case of those who, by accepting office in Mr. Gladstone's administration, had vacated their seats and required re-election.

The session of 1869 opened on February 16th, with the Queen's Speech, in which it was intimated that a

measure on the ecclesiastical affairs of Ireland would be submitted to Parliament. On March 2nd Mr. Gladstone, the new Prime Minister, introduced his bill for the disestablishment and disendowment of the Irish Church, "one of the largest proposals," he said himself, "ever made in a time of peace." Had he added, "or in a time of war," it would scarcely have been an exaggeration. It was no institution of yesterday that the bill sought to abolish. At the time of the Reformation it was the Church which was recognised by king and Parliament as the reformed continuity of the unreformed Anglo-Irish Church of the Pale, as the latter had been regarded as the Romanized continuation of the non-Roman Celtic-Irish Church. As an act of the English Parliament under Henry VIII. abolished the Papal and established the Royal supremacy in the English Church, so the Irish Parliament in the same reign (A.D. 1536) passed a similar act. And as the English bishops acquiesced in the change, in like manner the Irish bishops, who received the episcopal *pallium* from the pope, and were in communion with Rome, took, with few exceptions, the new oath of supremacy. At the legislative union of Great Britain and Ireland, the two Churches became one "united Church." Mr. Gladstone's bill proposed the repeal of the clause in the Act of Union under which this was accomplished.

In this memorable Parliament, William M'Arthur took his seat for the first time. He was then in his sixtieth year, an age at which few men care to begin a parliamentary career. Our great statesmen, as a rule, enter the House of Commons young, and reach the veteran stage in their course about the age at which Mr. M'Arthur began his. Those who have traced him so far in these pages must see that the delay was inevitable. And when they shall have read on to the close, they

will further see that, although late in beginning, he did important work as a member of Parliament, the good effects of which will long remain.

He was never, to the end of his life, an obtrusive or frequent speaker in any of the deliberative assemblies in which he had a seat. And yet his "maiden speech," if a few observations can be called a speech, was made in the House of Commons on March 2nd, that is about a fortnight after the session had really begun. It was delivered, not on some question of a party or political character, but on the "Metropolitan Street Tramways Bill." As it is illustrative of the eminently practical bent of his mind, and indicative of the useful kind of legislation to which he was most inclined, and characteristically brief, we give it as we find it in the pages of *Hansard*.

Most of the arguments against proceeding further with the measure reminded him of those which were formerly used against railways. He had travelled in street tramways in the crowded thoroughfares of New York, and he had no hesitation in saying that if the system were once fairly introduced into the metropolis, such advantages would result that everybody would be opposed to its withdrawal. He hoped the measure would be allowed to go into a select committee.

On May 6th Mr. M'Arthur found an opportunity of delivering a longer speech on the great measure of the session, the Irish Church Bill. It was then in committee of the whole House, and the thirty-ninth clause, giving compensation to Maynooth College for the proposed withdrawal of the annual grant, was under discussion. Sir George Jenkinson moved an amendment, the effect of which would have been to disallow compensation. Mr. M'Arthur would not have spoken then, he said, only "he could not remain silent while honourable gentlemen opposite were accusing the ministerial party with betraying the Protestant cause, and allying them-

selves with Cardinal Cullen." He thought this came with a bad grace from a party who (as he interpreted two speeches that were made) were in favour of "leveling up." The conclusion of his speech, as reported, was :

He had from the first supported this great measure, not merely in the interests of Ireland, but in the interests of the Irish Church. Hitherto it had been placed in direct antagonism to the great majority of the Irish people. They were now about to take it out of that false position, to shake off the fetters which had long repressed its energies and impeded its progress, and to give it the power of self-government and salutary discipline. He had no fear of the result, and confidently believed that, under its new circumstances, the Irish Church would be more prosperous than ever, and would more effectually promote the interests of Protestantism in Ireland.

The notice in his diary of this speech is as follows :

1869. *May 6th.*—Went to the House. Debate on Irish Church Bill ; compensation to Maynooth. Spoke ; too much action and energy in my address. This not suitable for the House ; will try and improve.

To not a few Maynooth was a name suggestive of unpleasing associations, and awakened angry memories. In 1845 Sir Robert Peel's bill more than trebled the annual grant to this institution for the training exclusively of Roman Catholic priests, removed it from the risk of an annual defeat in voting the estimates, and placed it permanently upon the Consolidated Fund. The agitation which that measure provoked, deep and high and broad, was not forgotten. Some, who had no objection to the disendowment of the Irish Church, objected to what they regarded as the continued and permanent endowment of Maynooth by capitalizing the grant, and calling it "compensation." A few of Mr. M'Arthur's active supporters wrote complainingly to the newspapers. The chairman of one of his local election committees in the borough of Lambeth,

referring to the gift to Maynooth College of £380,000 out of the funds of the Irish Church, as provided by the bill, wrote : " Had I thought this was to be the case, I would have worked in quite another direction." Another supporter, who took the chair at a great meeting at Camberwell Hall to promote the candidature of Mr. M'Arthur, wrote a letter condemnatory of the conduct of the two members for Lambeth in voting for the Maynooth clause. Mr. M'Arthur's personal friends and religious associates, some of them approving of the Irish Church Bill, and others of them disapproving, knew sufficient of him to credit him with pure motives, and did not believe him capable of " betraying the Protestant cause." This opinion of him was justified by his whole life. At the same time it would not be easy to prove that the Irish Church Act did not provide for the permanent endowment of Maynooth.

On another subject Mr. M'Arthur spoke in the month of June. The member for Galway having moved a resolution in favour of the opening of museums, etc., on Sundays, the member for Lambeth spoke against it. The summary of his speech which appeared in the daily papers is brief enough for quotation here :

Mr. M'Arthur said that, on behalf of the borough of Lambeth, he could answer for the fact that the large majority of the working men in the constituency were opposed to the resolution of the honourable gentleman. He found that up to Saturday eighty-seven petitions in favour of the motion, with 10,436 signatures, were presented, whilst 685 petitions, with 130,976 signatures, had been presented against it ; and he believed that the same proportion would hold good throughout the entire community in the metropolis. He denied that the working men were at present unable to visit those places, for he found that upwards of 200,000 persons had visited the Agricultural Hall at Islington in 1865, when the Working Men's Industrial Exhibition was held there, and that more than 3,000,000 persons had attended South Kensington Museum since it was opened in the evenings. He was of opinion that the maintenance of the Sabbath had best promoted the moral and social culture of the people. He also defended it on the higher

ground of religion. The fourth commandment was part of the moral law. England and the United States owed much of their prosperity to their observance of the Sabbath.

There is little in the private diary for 1869 which needs to be reproduced. We find, under date January 16th, an entry which records the commencement of a connexion which resulted shortly in his becoming a director of the concern named, a post which he continued to hold for the remainder of his life.

' Went with Mr. Evans to the Bank of Australasia, and was introduced to three of the directors ; requested Mr. E. to secure shares for me. In the evening Mr. Percival Bunting and Mr. Chubb called and sat ; very pleasant ; Bunting full of anecdote, racy and interesting.

On May 3rd he presided at the great meeting of the Wesleyan Missionary Society at Exeter Hall, and facing the assembled thousands, "felt a little nervous, but got on tolerably well." He visited Brighton occasionally during the year with Mrs. M'Arthur, and in November we find them at Torquay. At both places he took walks and drives, and, as his custom was, when abroad as well as at home, he attended Divine service on the Sunday, and occasionally on the week day. The names of the preachers, the sermon texts, and the character of the discourses are usually given. He was a good judge of a sermon, and was a kindly critic. It would appear however that at favoured watering-places pulpit eloquence is not always at its best, as might be supposed. In the very height of the season, at Brighton, the pen of the journalist, indulgent as it was, had to write : "The sermon was a poor, pointless affair ; I was very much dissatisfied with it." Even of the Lord Mayor's banquet this year, with a ministry that comprised "all the talents" furnishing the chief speakers of the feast, the record is : "Proceedings not very interesting."

Jan. 3rd.—City Bank, 10.30; Bank of Australasia, 12.30; M'Donald & Co., 2; Sir J. Anderson called upon me, and urged me to join atelegraph company; Mr. Boyce's at 6.30; left at ten, and sat up until one o'clock, preparing for to-morrow night.

Jan. 4th.—Attended a large meeting at Exeter Hall on the subject of emigration, Sir George Grey in the chair. Sir J. Lawrence spoke remarkably well; I spoke after ten, and was well received.

Jan. 6th.—Had an interview with Sir S. Waterlow; brought him and Lycett together, and arranged to leave to arbitration which should retire.

The parliamentary session of 1870, like that of 1869, was one of "heroic" legislation. Two acts of first-class importance, the Elementary Education Act for England and Wales and the Irish Land Act, were placed upon the statute book. The session opened on February 9th, and the promise of a government measure on elementary education excited the hopes of some and the fears of others, as to the character of the bill to be introduced.

In 1833 the State, for the first time, made small parliamentary grants to the British and Foreign School Society and to the National School Society, which without such aid had been educating the children of the poor, the former since 1805, and the latter since 1811. In 1839 the Committee of Council on Education was formed as a department of the government, and in 1846 its methods of aiding popular education were further developed and its sphere enlarged. Soon after, in addition to the "National," or Church of England, Society, and to the "British and Foreign,"—a society largely, but not exclusively, Nonconformist—government grants were made to Roman Catholic and Wesleyan schools. In 1837 the Wesleyan Conference appointed for the first time a general education committee to promote the establishment of day-schools. As in 1839 the Methodists helped the Church of England to defeat a measure for popular education introduced into the House of Commons by Lord John Russell, and as they united

with the Nonconformists in 1843 in opposing Sir James Graham's Factories Education Bill, they felt bound to use their best efforts in supplying to some extent the great national need. They increased considerably the number of their day-schools, and in 1851 they erected at Westminster a training college for teachers.

In prospect of the legislation of 1870, two rival organizations were formed to press upon Parliament their respective views. The one was the "National Education Union," composed largely of the supporters of existing schools, which they wished to preserve. The other was the "National Education League," having its seat in Birmingham. Some of its leaders were active politicians, who, not having much educational "plant" of their own, felt free to engage in doctrinaire schemes of national education. They wanted a homogeneous system, "free, compulsory, and unsectarian." By a section of the league the term "unsectarian" was understood to mean "secular."

The Wesleyan Conference appointed an extraordinary committee, of which Mr. M'Arthur was a member, to deliberate and take action on the question.

Of Mr. W. E. Forster's Elementary Education Bill it is unnecessary to say much here. It did not sweep away the existing government-aided schools, but imposed upon them a time-table conscience clause, to meet "the religious difficulty," and it made provision for some increase in the grant. Its distinguishing feature was that it supplemented the existing system by the creation of a new class of schools, to be aided by local rates, and to be under the management of school boards elected by the ratepayers. It did not exclude the Bible from the school, nor did it make instruction in it obligatory. While guarding the rights of conscience, it left the question of religious instruction optional with the

managers in the denominational schools, and with the school boards in the board schools.

Mr. M'Arthur took part in the deliberations of the large committee appointed by the Wesleyan Conference to consider the whole question. The committee had its first meeting in December, 1869, and re-assembled in May, 1870, when Mr. Forster's bill was before the country. At this second meeting the Rev. William Arthur, who was opposed to denominational schools being aided by the State, but in favour of a national system of education which included the Bible, moved the following resolution: "That while denominational schools shall retain all the rights which they have acquired under past legislation, it is not desirable in any new legislation that any measure shall be taken for the further extension of the denominational system." After much discussion, Mr. M'Arthur moved an amendment, which we quote, to show what his views were on a question of transcendent importance: "That this meeting is of opinion that the existing denominational schools should not be interfered with, except so far as to require the adoption of a conscience clause; but that in the case of all rate-aided schools, denominational formularies should be excluded; and that from the time at which the act shall come into operation, the present system of building grants from the Education Department should be discontinued."

This amendment was seconded by Dr. Rigg, and carried by a large majority. The committee, after passing other resolutions, appointed an influential deputation to wait upon Mr. Gladstone, to urge upon him certain changes in, and additions to, the bill. The deputation, which was headed by Dr. Jobson, president of the Conference, was introduced to the Prime Minister by Mr. M'Arthur on the 25th of May. In addition to

some of the leading ministers, there were present amongst the laymen Messrs. John Chubb, W. W. Pocock, T. Percival Bunting, and four others who became afterwards, and are while we write, members of Parliament; *viz.* Alexander M'Arthur, Samuel D. Waddy, Henry H. Fowler, and Henry J. Atkinson. Dr. Rigg was the chief speaker in expounding to the Premier the views of the committee. Some of the proposals were actually adopted by the government in the reconstruction of the bill, notably the one contained in Mr. M'Arthur's and Dr. Rigg's resolution relating to the cessation of building grants.

The alterations in Mr. Forster's bill were so numerous that it necessitated its re-committal. On the motion that the speaker do now leave the chair, Mr. Henry Richard, a member of the Birmingham League, moved an amendment against the increase of grants to existing denominational schools, in favour of compulsory education, and affirming that religious instruction should be supplied by voluntary effort and not by public funds. On this amendment Mr. M'Arthur addressed the House on the 21st of June. He expressed his determination to vote against it, although with some parts of it he agreed, especially with the part relating to compulsory attendance at school. He also approved of its objection to an increase of grant to denominational schools, but with the last clause of the amendment, which would shut out religious instruction from State-aided schools, he entirely disagreed. His remarks on mere secular education are worth quoting :

With the latter part of the amendment he could not agree, and he was convinced it was opposed to the almost unanimous feeling of the country. The honourable gentleman who last addressed the House had expressed an opposite opinion, but had he visited the manufacturing districts, or had he been present at a meeting which was held last week at Exeter Hall of the working classes, he

would have found that the almost unanimous feeling of that class of the population was opposed to the mere secular system. What they said at that meeting was, "We want increased facilities for education, we want compulsion, but on no account do we wish to have the Bible excluded from the schools." . . . He would ask the honourable member for Merthyr Tydvil (Mr. Richard) what influence could be exercised over the minds of the children if they banished the Bible from the school, and how would it be possible to impress them with the ideas of right and wrong. He defied them by any system to teach children the true principles of morality without the Bible, and to banish that sacred book from the schools would be not only a mistake, but a great national sin.

Mr. Richard's amendment was rejected by a majority of 361, only 60 voting for it.

Another of the suggestions of the Wesleyan committee was incorporated into the bill through an amendment proposed by Mr. M'Arthur on June 27th. It prohibited the government inspectors from examining the children in religious knowledge in their "official capacity." These last two words were introduced into Mr. M'Arthur's resolution, amended by himself to meet an objection of Mr. Gladstone's. This great measure of national education was, a few weeks afterwards (August 9th), placed upon the statute-book of the realm; and although the many admirers of William Edward Forster rest his claims to able statesmanship and the gratitude of his country upon this product of his genius and patriotism, yet it did not give universal satisfaction. The bigoted section of the National School Society were vexed that they could no longer compel Nonconformist children attending their day schools to attend their Sunday schools, nor continue to separate them from their parents in public worship. The supporters of Church of England schools generally complained that while they were doing exactly the same work as school boards, they were not, like the latter, assisted by local rates. Many Nonconformists, self-fettered by the doc-

trines of ultra-voluntaryism, who had no schools of their own to receive grants, thought the measure was too favourable to the Church of England, which had schools reckoned by thousands ready to receive aid from the national purse. Because the act did not realize their ideal of "unsectarian education," they and the Birmingham League, the most belligerent opponents of the measure, continued "the struggle" with Mr. Forster during the whole term of his vice-presidency at the Education Department. Meanwhile the country was in a ferment of excitement in carrying out the provisions of the act. The educating denominations were busy in multiplying schools. The Wesleyan Education Committee, of which Mr. M'Arthur was a member, provided an additional training college at Battersea, and was able to report an increase of schools, from 698 with 119,070 scholars in 1869, to 910 with 166,405 scholars in 1872. As soon as possible school boards were elected by the new method of the cumulative vote. For the School Board for London, Mr. Alexander M'Arthur was thus chosen for the Lambeth division.

In this memorable session of 1870 a Burials Bill was introduced into the House of Commons by Mr. Osborne Morgan, Mr. Hadfield, and Mr. M'Arthur. The latter spoke at the second reading of the bill, on March 23rd. It was carried by a majority of 111, and sent to a special committee, but did not become law that session.

When the Indian budget came before the House, Sir Wilfrid Lawson moved a resolution against raising revenue from the opium traffic, which was seconded by Mr. R. N. Fowler, and supported by Mr. M'Arthur. The latter said that he would not repeat the moral arguments against the system, but he advanced commercial reasons and considerations in favour of its dis-

continuance. The "previous question" was resorted to as a means of getting rid of the anti-opium resolution.

He continued his opposition to this "iniquitous traffic," as he called it, to the end of life. In seeking the co-operation of Mr. J. S. Sutcliffe, of Bacup, a friend of missions, he says, "The opium trade has been a great hindrance to the spread of the gospel in China."

A government measure which was brought in towards the close of the session and hurried through Parliament, was viewed by Mr. M'Arthur with suspicion and dislike. This was the "Glebe Loan (Ireland) Bill," the object of which was to lend money on easy terms from the national treasury to "any religious denomination whatsoever" in Ireland, for the purpose of acquiring by erection or purchase glebe houses, with land attached not exceeding ten acres, as residences for "ecclesiastical persons having spiritual charge of any parishes or districts." Not a few were surprised that the very year after the connexion between Church and State had been severed in Ireland, the Government should offer to aid with valuable loans, repayable in thirty-five years, not one denomination only, but all and every that might apply, and that the proffered gift should be made exclusively to Ireland, and not be extended to England, Wales, and Scotland. At the second reading, which was carried by a large majority, Mr. M'Arthur spoke and voted against the measure, and so, of course, voted against the government. Seeing that it was sure to pass, he entered into a correspondence on the subject with the Rev. J. W. M'Kay, who was then attending the English Wesleyan Conference at Burslem, as a representative of the Irish Conference. In his first letter he wished to ascertain his friend's opinions of the bill, and whether the Irish Methodists should avail themselves of its provisions. The following was his second communication :

TO THE REV. J. W. M'KAY.

I, GWYDYR HOUSES, BRIXTON RISE,
July 30th, 1870.

DEAR MR. M'KAY,

I do not want the Conference to take any action in relation to the Glebe Loan Bill. This would be no use. It has passed the Commons by a large majority; and as it has the support of the Conservatives, no doubt it will pass the Lords. My principal object in writing was to call your attention to the bill, lest the peculiarities of your position might prevent you from availing yourselves of the advantages it proposes to confer on all religious bodies in Ireland. My own view remains unchanged, that it is a sop to the Roman Catholics of Ireland. I believe it is one of the instalments which the government promised to pay to the Romish party. Denominational education is to be the next, but I should not be surprised if they be shipwrecked on this rock.

Yours affectionately,
W. M'ARTHUR.

Whatever might be the motives of the government, Mr. M'Kay thought that the Irish Methodists might avail themselves of the unsolicited boon, which, to some extent, they accordingly did, to their own advantage.

When Parliament was prorogued, Mr. M'Arthur left London for the north of Ireland. He visited Coleraine, Banbridge (to a stone-laying), Portadown, and Belfast. At the latter place he attended a meeting at the college, at which he was presented with an address from the committee. Of this meeting he records, "£2,000 was raised to pay off debts and furnish."

From Belfast he and Mrs. M'Arthur crossed over to Scotland and visited the Highlands and some of the islands. In returning to London they lingered a little at the English lakes, Scarborough, and Harrogate.

For every day during the closing months of the year the diary has its entries. Only one need be quoted, and that is given as an illustration of a beautiful feature in Mr. M'Arthur's character, his love of children.

1870. *Nov. 12th.*—In the evening the children came over from Raleigh Hall; played with them at blind-man's-buff."

Very pleasant it is to think of the merchant, magistrate, and member of Parliament making sport for a group of little nephews, as with bandaged eyes he kept groping for them, amid half-suppressed titterings, round and round the room. Nor is there any incongruity between this entry and another, made not long after, which tells of a meeting of the Evangelical Alliance, held in the same house, at which one speaker described "his visit to America"; another, "the revival of Protestantism in Bavaria"; and a third, Count Bernstoff, spoke "on the work of God in Madrid." A heart that cannot afford a corner for little children, however occupied with the graver concerns of adult life, must, after all, be narrow and cold.

The year 1871 was entered upon by Mr. M'Arthur full of energy and zeal. Before January was closed he went to Bristol with the Rev. Gervase Smith, secretary of the Metropolitan Chapel Building Fund, of which he himself was co-treasurer with Sir Francis Lycett, to solicit subscriptions on behalf of a new movement in connexion with the fund. Sir Francis had promised at the preceding Conference £50,000, on condition that a similar amount was raised in the provinces towards the erection of fifty new chapels, within the metropolitan area, each capable of seating a thousand persons. Each of these fifty new churches was to receive a grant from this special augmentation of the fund of £1,000, in addition to the ordinary £1,000 from the original fund. To wait upon some wealthy gentlemen in Lancashire and Yorkshire, Sir Francis Lycett accompanied Mr. Smith, with very gratifying results. Mr. James Heald, of Parrs Wood, Stockport, contributed £5,000, a few others £1,000 each, and several £500. Mr. M'Arthur could only spare one day—January 20th—for going to Bristol and Clifton, but as the result of a few hours in

seeing friends, about £1,500 was added to the subscription list.

On January 31st Mr. M'Arthur and Sir James C. Lawrence met their constituents at the Horns Assembly Rooms, Kennington, for the first time since their election. Some of the more extreme and violent politicians, for whom the honourable members were not sufficiently "advanced," aided by a few "roughs," came to oppose. They brought with them placards pasted on boards, which they hoisted, with the words, "Amendment.—No Confidence." The speakers were constantly interrupted; the disturbers called for "the dismissal of the Duke of Cambridge"; and when the two members, in answer to questions put, declared their intention of voting for the dowry of the Princess Louise, the opposition became furious. A young fellow, a non-elect, was not allowed to move an amendment hostile to the resolution of confidence which had been proposed, whereupon what the *Daily News* described as "a disgraceful riot" ensued. When the chairman declared amid the tumult that the resolution of confidence was carried, a rush was made upon the platform, which was taken by storm, the occupants of it managing to beat a retreat down the stairs at the back, but not before some of them were relieved of their watches and jewellery. It was plain that there mixed with the electors some of the class, "whom" (to quote from the same newspaper) "society has permitted to grow up in all the savagery of our civilization." In driving off, Mr. M'Arthur and his colleague were loudly cheered by their supporters, who far outnumbered the disturbers of the meeting.

Parliament was opened by the Queen in person on February 9th, 1871. A Burials Bill was brought in by Mr. Osborne Morgan, backed again by Mr. Hadfield and Mr. M'Arthur. It reached a second reading on

March 1st, and was carried by a majority of sixty-two. Mr. M'Arthur spoke briefly in the debate, but neither this year again did the measure become law.

One of the measures brought in by the government was the West African Settlements Bill, which, amongst other provisions, extended the jurisdiction of the colonial courts twenty miles beyond the boundaries of British territory. Mr. M'Arthur, having heard indifferent accounts of some of these courts, had some misgivings as to the wisdom of this course, and, in the interests of the aborigines, spoke somewhat doubtfully of it. In this he was joined by Mr. Robert Nicholas (now Sir R. N.) Fowler. He, like Mr. M'Arthur, was a prominent member of the Evangelical Alliance; and although they sat on opposite sides of the House, yet they were frequently found acting in concert on colonial questions, especially those which affected the interests of the natives. The bill was agreed to without a division on March 21st.

Mr. M'Arthur continued to give increasing attention to questions relating to Western Africa, with its British Crown colonies, settlements, and protectorates, some of them peculiarly constituted, and their relations to British commerce and to the native tribes more or less vaguely defined and imperfectly understood. He obtained the most authentic information available from missionaries, traders, naval officers, and other competent witnesses. As an active member and advocate of the Wesleyan Missionary Society, he was interested in the pestilential coast which is known proverbially as "the grave of missionaries." Such missionary literature as Fox's *Western Coast of Africa* and *History of Wesleyan Missions on the Western Coast of Africa*, and Thomas B. Freeman's *Journal of Visits to Ashanti, Aku, and Dahomey*, in addition to the monthly publications of the

society, were calculated to awaken in him strong desires to benefit the Dark Continent. The interest which readers of taste felt in Cape Coast half a century ago, because in its castle were sung the sweet songs of L. E. L., was poetical and transient, but that of William M'Arthur, first awakened probably by Freeman's thrilling narratives of his mission, was religious and philanthropic and permanent.

In a carefully prepared speech on June 9th, Mr. M'Arthur called the attention of the House to the state of affairs on the West Coast of Africa. Both as regarded Sierra Leone and the Gold Coast, he detailed cases of maladministration of justice, and dwelt on the neglect of sanitary precautions and improvements at Cape Coast. As to the Gambia, the chief point which he urged was that that settlement should not be ceded to France, as the government had announced their intention of doing.

Mr. Knatchbull-Hugessen (now Lord Brabourne). Under-Secretary of State for the Colonies, replied in detail to Mr. M'Arthur's criticisms, promised that the subjects referred to in the debate should receive the careful attention of the Colonial Office, and on the cession of the Gambia, he reassured the House by announcing that it was not the intention of the government to reopen communications with France on the subject. The answer of the under-secretary was as satisfactory to Mr. M'Arthur as could be expected. The subject, like all colonial questions, except in times of crises, was not an attractive one to the House of Commons; but the debate was not inopportune, as was seen a few years afterwards when the proposal of exchanging the Gambia, with its British settlers and Methodist missions, to France, for a strip of territory elsewhere, was revived by the government.

To make the account of the course he pursued in Parliament in 1871 more complete, we may refer to a speech which he delivered the day before the session of 1872 opened. The occasion was a banquet given to himself and Sir J. C. Lawrence as members for Lambeth by some of their leading supporters in the borough. In his speech he mentioned the principal measures which had his support during the previous session. He supported the University Tests Abolition Act; he approved of the abolition of purchase of commissions in the army, and vindicated the conduct of Mr. Gladstone in accomplishing this object by resorting to the royal prerogative when he failed to do so by act of Parliament. He voted for Mr. Miall's motion on the disestablishment of the English Church, a statement which was received by the audience with mingled cheers and expressions of dissent. He voted for Sir Wilfrid Lawson's Permissive Bill, not, he said, that he approved of every part of it, but in the hope that government would be compelled to take the subject up, and remedy the evils that existed. On the increase of the military estimates and on the number of men proposed for the army, he voted against the government. In the future he would give Mr. Gladstone a general support, but still "measures, not men" would be his motto. On further legislation on education, "he was prepared to vote for the repeal of the twenty-fifth clause of the Elementary Education Act, 1870, for the establishment of school boards in every district of the country, and for the compulsory attendance of children at school.

The notice of this meeting in his private diary may be given :

1872. *Feb 5th.*—Public dinner at Bridge House Hotel; Mr. Locke King in the chair. Lawrence spoke for twenty minutes; I

for twenty-five. Got on well for fifteen minutes, when I was interrupted by two or three smoking, and one or two protesting against it.

The October of 1871 was spent by Mr. M'Arthur at Carlsbad, for even his robust constitution and strong physique needed, through almost constant hard work, occasional rest and recreation, and, just then, the special sanitary benefits of this celebrated health-resort. As neither Mrs. M'Arthur nor any relative was able to accompany him, he might have felt lonely, coming from the busy whirl of his London life, but that his natural sociability and geniality were sure to gain him passing friendships sufficient for the time at *table d'hôte* or promenade. With a few agreeable English visitors the Lambeth M.P. spent many a pleasant hour. They took walks and drives in company, chatted familiarly, and interchanged hospitalities.

The Carlsbad diary is occupied mainly with the small incidents of life at a watering-place. It contains no record, however, of the amusements with which frivolity caters for the fashionable idlers who generally outnumber genuine invalids at mineral spring and sea-side resorts. For these, both his natural seriousness and religious training gave him an utter distaste. In relation to public worship, he was not advantaged so highly at Carlsbad as he was generally elsewhere. On one wet Sunday, confined to his hotel, he contented himself with "the lessons for the day" and devotional reading, including Dean Goulburn's *Thoughts on Personal Religion*. On other occasions, when unable to go out, he betook himself to his old favourites amongst the poets, making special mention of Young's *Night Thoughts* and Cheever's *Lectures on Cowper*. He drank the mineral waters, took the baths, rambled along the river, climbed the eminences which skirt the romantic valley of the Lepi, and looked

with admiration at the fine landscape views which they commanded. He explored the neighbourhood for many miles round about; went to see at some distance a porcelain manufactory, and purchased some exquisite specimens of the potter's art. He visited Elbogen, "a quaint old town," where he saw an *aërolite* which "fell a great many years ago," and dined upon "a fair beef-steak," an object which to an English appetite is almost as rare in continental *cuisine* as the *aërolite* is amongst meteorological curiosities. Although away from banks and offices and clubs, his pen was not idle, but maintained a correspondence with wife and brother and friend. A not uncommon entry in the diary is "received a letter from Alexander," or "received a letter from Marianne," to which is generally appended, "Thank God, all are well!" But even in his pleasant Bohemian retreat, while renewing his vigour for the labours that awaited him, one obituary notice, at least, was entered in his diary.

1871. Oct. 19th.—Received a letter from Alexander, informing me of the death of Mrs. Boyce.

This lady, remarkable for superior intelligence and many excellences, was the wife of his friend and near neighbour, the Rev. William B. Boyce, and the mother of Lady Allen and Mrs. Steward of Sydney, Mrs. Alexander M'Arthur of London, and Mrs. Gibson, wife of the Rev. William Gibson of Paris. The name of Mrs. Boyce may be read on a granite tomb in a corner of Norwood Cemetery, not far from the spot where sixteen years after her death was laid to rest the body of him who heard of her decease at Carlsbad.

CHAPTER IX.

1872, 1873.

THE ADVOCATE FOR FIJI.

Mary Fletcher Memorial.—Session of 1872.—Bill on Burials.—Sunday Trading and Pacific Islanders.—Whitsun Trip.—Fiji Islands.—Their Christianization.—Annexation Question.—Debate in House of Commons, 1872.—Elected Chairman of Star Assurance Board.—Elected Alderman of London.—Visits Ireland.—In France after the War.—Battle Scenes.—Letters from Fiji.—Session of 1873.—Second Debate on Fiji in House of Commons.—Mr. Gladstone's Opposition to Annexation.—Commissioners Appointed.

MR. M'ARTHUR entered upon the year 1872 with his wonted devoutness. On its first Sunday he engaged, according to his annual custom, in the Covenant Service, a religious observance peculiar to the Church of which he was a member.

Early in the year he went to Leyton and Leytonstone, as one of the treasurers of the Metropolitan Chapel Building Fund, in order to determine the question of a site for a chapel to be erected to the memory of Mary Fletcher, the wife of "the saintly" Fletcher, vicar of Madeley. She, like the Countess of Huntingdon, was one of the "elect ladies" whose characters adorn the great evangelical revival of the eighteenth century. Never, surely, were two holier lives brought into union in that state "which existed in the time of man's innocency," than when John Fletcher and Mary Bosanquet were joined together in holy matrimony.

Before her marriage she spent the larger part of a considerable fortune in works of charity, and especially in supporting an orphanage which she established at Leytonstone. Wesley, who occasionally visited her large household there, remarks in his *Journal*, "Oh, what a house of God is here, not only for decency and order, but for the life and power of religion!" Mr. M'Arthur in his visit went to see the church where she was baptized, and the house where she had her orphanage. The question which he had to determine was the rival claims of Leyton and Leytonstone to the proposed memorial church. He decided in favour of Leytonstone. Both places were ultimately benefited. Mr. Bosanquet, a descendant of the family to which Mrs. Fletcher belonged, gave a site at Leyton, so that in each place a first-class church has been erected.

Parliament opened about the usual time, and is thus noticed in the private diary :

1872. *February 6th.* Went to House of Lords to hear Queen's Speech. Back to House at 4. Disraeli made a magnificent speech; followed by Gladstone, more wordy, and not so effective as I have heard him.

Another attempt was made to settle the burials question this session of Parliament. A Burials Bill of Mr. Osborne Morgan's was brought into the House of Commons, "backed" again by Mr. M'Arthur, who spoke on the second reading, which was reached as early as February 14th. Although it passed this stage, once more it failed in becoming an act. Another measure to which he gave his endorsement was a "Sunday Trading (Metropolis) Bill," which was introduced by Mr. T. Chambers, Recorder of London. Mr. M'Arthur spoke in support of it on April 10th, but the bill was lost. In discussing a Government measure known as "The Pacific Islanders Protection Bill," relating to the con-

duct of the new labour traffic in the southern seas by British subjects, an amendment was proposed prohibiting the shipping of more than six natives in one vessel. Mr. M'Arthur spoke in favour of this amendment, but it was not carried. His action however was only preparatory to the strenuous efforts which he made before the session closed for the annexation of Fiji.

During the Whitsun recess he had a run through the Channel Islands and the north-west corner of France. Mrs. M'Arthur accompanied him to Jersey, where she remained for a few days with friends, whilst he crossed over to the mainland, and had a scamper through the department of La Manche. He landed at Granville, and thence made his way to Coutances, where he visited the cathedral, one of the finest in Normandy. He went to Cherbourg, seeing all that was to be seen. At Caen he embarked for Havre, and had in the voyage, as he gratefully records, "A lovely day, a calm sea, a fine view of the coast, and a delightful sail of three hours."

After his brief holiday he returned to his parliamentary duties, and commenced in the House of Commons his efforts for the annexation of Fiji to the British empire, which, after two years of courageous struggling against influential opposition, were crowned with complete success. As this is the part of his public conduct which, more than anything else, will make his name historic, it is due to his memory to give as full an explanation of this question and all that it involved as our space will allow.

The Fiji Islands, eighty of which are inhabited, discovered by Tasman, the Dutch navigator, A.D. 1643, are the most important group in the Pacific Ocean, and yet were unvisited by either civilized traders or Christian missionaries until the present century. The Chris-

tianization of Fiji, in its completeness and genuineness, is one of the most remarkable events in the history of modern missions, and considering the condition of the people and their remoteness and isolation from all the influences of civilization, can scarcely be paralleled in the annals of the Church. The Wesleyan Missionary Society was the agency honoured by God in this great achievement.

In 1835 the first missionaries, William Cross and David Cargill, arrived in Fiji from the Friendly Islands, where they had been previously labouring. In 1838 they were joined by John Hunt and James Calvert, who were sent direct from England. The little band was further reinforced, from time to time, by Lyth, Williams, Hazlewood, Polglase, Watsford, Waterhouse, Wilson, and others. In the islands, which are of volcanic formation, presenting here and there scenery of surpassing beauty, the missionaries found a savage people of fine physique, apparently of mixed Papuan and Malayan blood. Although they excelled some other Polynesians in canoe-building and in the manufacture of a rude kind of pottery, their moral nature showed no superiority to the depraved condition of the aborigines of other island-groups. Cunning, treachery, and revenge were amongst their leading characteristics. Intertribal and interinsular wars were not only common, but chronic. Infanticide and human sacrifices were not merely tolerated, but sanctioned as praiseworthy practices; and cannibalism, that foulest of the unnatural enormities of which human nature, when besotted and demoralized, is capable, was a part of their religion, one of the meritorious requirements of their dismal and sanguinary mythology.

To these frightful savages the heroic pioneer missionaries we have named went, not counting their lives

dear unto them, that they might turn them from the power of Satan unto God. Not to dwell on the imminent and constant hazard to life to which they were exposed, far removed from the safeguards of civilization, their privations and inconveniences were very considerable. Before the missionary ships *Triton*, and afterwards the *John Wesley*, were employed in the service of the South Sea missions, the islands were visited only occasionally and irregularly by passing vessels, so that the missionaries and their families were frequently without necessary supplies. Letters written from England reached them about fifteen months after they were despatched. When Mr. Cross and his family were in sore need of clothing, they sent to England for a supply. The time which it took for the order to reach London and the clothes to reach Fiji was just three years! Before the coming of the Rev. R. B. Lyth, who was a qualified medical man as well as a minister, the nearest resident doctor was at least twelve hundred miles away. As to dangers, the missionaries were liable to all the "perils" enumerated by St. Paul in his own case, and to others to which the intrepid apostle, whose persecutions were endured under the ancient civilizations of Palestine, Greece, and Rome, was an entire stranger. In spite of opposition they persevered in the work of evangelization until the chiefs and the whole population of Fiji, with the exception of some mountain tribes in Viti Levu, renounced heathenism and cannibalism, and embraced Christianity. When Mr. M'Arthur began to read reports at missionary meetings in Londonderry, the first missionary had not gone to Fiji. When he entered Parliament, out of a population of about 120,000, no fewer than 105,947 persons were regular attendants on public worship. Of these, 20,348 were enrolled Church-members or communicants "meeting in class," or under-

shepherded in little gatherings for Christian fellowship by 2,260 class-leaders. The number of churches was 472, with 391 other preaching places, in which ministrations were carried on by 13 English missionaries, 44 native ministers, 839 catechists, and 494 local (or lay) preachers. The work of education had been zealously promoted by the missionaries. In order to do this, they had to begin at the beginning: to reduce the barbarous language of Fiji to written form; to compose grammars and dictionaries preparatory to establishing schools. In 1869 there were in the islands 1,524 day-schools and 51,125 scholars, and 914 Sabbath-schools and 51,159 scholars. All these figures have since been considerably increased. Nor should we omit to say that these first missionaries gave to the Fijians the word of God in their own tongue wherein they were born. The New Testament was translated by the devoted John Hunt, who died early, but left the New Testament Scriptures a legacy to Fiji. They were printed in the islands the year before he died, a press having been sent from England. David Hazlewood, who, like Hunt, died in the tenth year of his ministry, translated the Old Testament. With the precious manuscript James Calvert returned to England in 1856 to bring it through the press with the help, and under the auspices, of the British and Foreign Bible Society, so that the Fijians were thus put in possession of the completed Scriptures. The mighty transformation of Fiji appears the more wonderful considering the celerity with which the amazing revolution was accomplished. The Rev. James Calvert, one of the founders of the mission, went back to Fiji in 1861, and having returned once more to his native land, is still living, erect in figure and ruddy in complexion. He unfailingly appears at the annual Conference, hale and vigorous, in beautiful old age,

beloved and honoured by his brother ministers, who feel their own manhood dwarfed in the presence of this brave, and zealous, and successful missionary to the cannibals.

The annexation of Fiji to the British empire, for which Mr. M'Arthur persistently pleaded in the House of Commons, was not a project that originated with him. That honour belongs to his brother Alexander. He moved a resolution in the New South Wales House of Assembly in favour of the annexation of the islands by Great Britain, which was unanimously carried. In consequence of this motion, and as Thakombau (or Cakabau), the powerful chief of Mbau, with some other of the principal chiefs, offered to cede the islands to Great Britain, Lord Palmerston, who was Prime Minister at the time, sent Col. W. P. Smythe, R.A., as a commissioner to the islands, to investigate the offer, and advise the government. His report was unfavourable, and the offer was declined. The Rev. William Arthur, one of the general secretaries of the Wesleyan Missionary Society, fearing that French power might repeat in Fiji what it had done in Tahiti, wrote a pamphlet entitled "What is Fiji?" in which he pleaded powerfully that the offer of cession might be accepted. His friend, William M'Arthur, as a private citizen, could not do in 1859 what he did for Fiji as a member of parliament in 1872, 1873, and 1874.

Glowing accounts published in Australia and New Zealand of the productiveness of the islands induced a number of colonists to settle in Fiji as traders and cultivators of the soil, especially in cotton-growing, during the American war. The demand for labour by the white planters was so great that Fiji could not meet it, and labour had to be imported from other islands of the Pacific. The demand was so large that some of

those engaged in the labour traffic resorted to unjust methods to meet it, and many cases of kidnapping were reported. This new form of the slave-trade, as it was deemed, thoroughly aroused Mr. M'Arthur and several members of Parliament connected with the Aborigines Protection Society as to the necessity of securing a British protectorate over the islands, or their annexation as a Crown colony. Meanwhile other complications arose in connexion with the white population, which amounted at one time to about 2,000. Most of them were British subjects, the remainder being Americans and Europeans of two or three nationalities. Some of them formed themselves into a sort of self-constituted government, and induced Thakombau to place himself at their head. Him they styled "His Majesty," and crowned him *Tui Viti*, or king of Fiji, although the powerful chief Maafu was never subordinate to the chief of Mbau, but had an independent jurisdiction. They called themselves "the cabinet"; one was "prime minister," others "secretaries of state," and each was "the honourable." Amongst them were evidently some honest and capable men, but others of them were reputed to be mere self-seeking adventurers. The result was that a considerable number of the white settlers refused to submit to this so-called government or to pay the taxes which it levied. Meanwhile the Australian and New Zealand colonies, with whom the trade of Fiji was principally carried on, were taking a great interest in the state and future of the islands. At an intercolonial conference held in Melbourne in 1870 a resolution was passed to the effect that the geographical position of Fiji rendered its protection "of the very highest consideration to both British and Australian commerce, and that it should be under the guardianship of Great Britain." It was directed that this resolution

should be transmitted to the imperial government. Similar views were expressed at a public meeting in Sydney, and communicated to the legislative council of New South Wales. A year or two before this a company was formed at Melbourne for the purpose of acquiring land in Fiji, and bargained with Thakombau for 200,000 acres by paying £9,000 claim which the American government made against him, and had held over him, to his great alarm, for many years. The colonists, as well as the Fijians, feared that the islands might be taken possession of some day, to the certain detriment of British interests in the Pacific.

Through his trading connexion with the colonies, and from information received from missionaries, the Aboriginies Protection Society and other sources, Mr. M'Arthur had a full knowledge of the whole Fijian question. In bringing it before the House of Commons, it could not be by bill, as the acquisition or protection of territory belongs to the prerogatives of the Crown. On June 25th, 1872, he moved that an address be presented to her Majesty, praying her to establish a British protectorate over Fiji. In the course of an able speech, he described the extent and capabilities of the islands, their advantageous situation for commerce on the route between Australia and America, and how their possession would be beneficial to British interests in the Pacific. He showed the desire of the chiefs and people of the islands for inclusion within the British empire, by the offer of cession made in 1859, and other evidences. He attached special importance to the communications addressed to the government from the Australian colonies recommending the acceptance by the queen of the sovereignty of Fiji. He met the objections of Colonel Smythe by quoting from the despatches of Captain Washington, hydrographer to the

Admiralty, and by the testimony of Dr. Seeman, the botanist, on the cotton-producing capabilities of the islands. He censured an intimation given by Lord Kimberley, the Colonial Secretary, to the government of New South Wales, that that colony might annex Fiji if it liked, and referred to the indignation which this shirking of responsibility by the imperial government had awakened in the colony. He pleaded for the interposition of Great Britain, that the helpless natives of Polynesia might be saved from kidnapping and bondage, and that England might be cleared from all complicity with the new oceanic slavery. He further urged that our navy and merchant service should have a coaling-station in the long ocean track of seven thousand miles, stretching from Sydney to Vancouver's Island. His strongest plea, however, was founded upon the interests of the people of Fiji, just emerging out of barbarism, and rejoicing in the new-found blessings of the Christian religion, and of the white population who had settled amongst them. The existing condition of things was utterly untenable, and to save natives and settlers from threatening dangers, and to give them the strongest securities for liberty, property, and life, there was just wanting the powerful guarantee of the British flag.

Mr. M'Arthur's resolution was seconded by Admiral Erskine, and supported by Mr. Eastwick, Sir. Charles Wingfield, the late Sir R. Torrens, Sir James Elphinstone, Lord Sandon, Mr. Arthur (afterwards Lord) Kinnaid, and Mr. G. Dixon. It was opposed, on the part of the government, by Mr. Knatchbull-Hugessen, Under-Secretary for the Colonies, but so mildly that the *Times* remarked, "Officially bound to curse the project, he ended by nearly blessing it altogether." Finding that many who supported the motion in favour of a protectorate thought it did not go far enough, the

mover added to it the alternative of annexation. This brought Mr. Gladstone to his feet, with a speech in which he pronounced energetically against both courses, and declared that the government "would annex no territory, great or small, without the well-understood and expressed wish of the people to be annexed." Mr. M'Arthur, well knowing their willingness, further added, "with the consent of the inhabitants," to the resolution. On a division, there voted for it, thus amended, 84; against 135. It was consequently lost, but Mr. M'Arthur, undismayed, resolved to continue his efforts for the annexation of Fiji.

Parliament was prorogued on August 10th. While it was in session the member for Lambeth was not unmindful of other claims and duties, which increased as time went on. In the month of March he was elected to the chairmanship of the insurance company of which he had been a director since 1861. The event is thus recorded in his diary :

1872. *Mar. 4th.*—The annual meeting of the "Star" to-day went off quietly. I was re-elected as a director, and afterwards unanimously elected to the chair. Lunched with the directors; a very pleasant hour.

Another position of importance in which he was placed this memorable year was that of a London alderman. A vacancy having occurred in Coleman Street Ward—the very ward, it so happened, in which his own office was situated—an influential requisition to stand as a candidate, signed by more than four hundred of the principal merchants and tradesmen of the ward, was presented to him, and to the request of which he acceded.

On September 3rd a ward-mote, presided over by the Lord Mayor in state, was held, at which the elec-

tion of an alderman, in the room of Alderman Hale, deceased, took place. Mr. Webster, the "deputy" of the ward, proposed Mr. William M'Arthur, M.P., "whom," he said, "he had known in his Londonderry days, when he was an alderman in that important city. He was therefore no stranger to the duties of the office, and was already known to the corporation, as he had filled the office of sheriff of London and Middlesex." The nomination was seconded by Mr. Hunter, and unanimously accepted by the electors. The Lord Mayor, in announcing his election to him, assured him that "he would be received in the Court of Aldermen with extreme personal pleasure by every one of his brethren." In returning thanks for his election, the new alderman promised to do everything in his power to promote, not only the interests of the ward, but those of the whole city. He made graceful reference to his predecessor, Mr. Alderman Hale, especially in his connexion with the City of London School, and with the Freeman's Orphanage.

A few hours after his election Mr. M'Arthur left for Ireland. At Bray, where he was the guest of his sister Eliza and her husband, the Rev. Gibson M'Millan, he was joined by Mrs. M'Arthur, who arrived from Sligo, "thank God," he writes, "quite well." After a few pleasant excursions with "Marianne, Eliza, and M'Millan," amid the romantic scenery of Wicklow, he and Mrs. M'Arthur went to Omagh, where they were entertained by his sister Rosanna and her husband, the Rev. James Hughes. While their guest he ran over to Miltown, in the parish of Ardstraw, the home of his ancestors, where he spent part of his boyhood, and which inspired his youthful muse whilst yet in his teens. He sings not now, as of yore, "O Miltown, I hail thee, sweet land of the valley!" With the more prosaic pen which time

places in the fingers of the elderly, he recorded in his diary :

Sept. 7th.—Went to Miltown ; found the farm in very good order. Moore and his sons are industrious and hard-working. Went back to Omagh ; Rosanna had invited twenty-five guests to meet us."

It must have taxed the capacity of "the manse"—as the Ulster people, like the Scotch, call the minister's residence—to dispense hospitality to such a number. But it was little wonder that the loving sister should wish that as many as the house could hold of her husband's flock should enjoy the company of a brother so honoured and beloved.

From Omagh he went to Portadown, and saw his dear friend, Mr. Shillington, then an invalid, but "quite conscious, and knew us very well." After visiting Belfast, he and Mrs. M'Arthur went to her father's at Coleraine, where, as at Portadown, he saw evidence of "change and decay." The landscape scenery was the same, and the Bann flowed as deep and full as when thirty years previously, in the ante-railway period, William M'Arthur came driving in his gig, over the hills from Londonderry, to visit the gentle maiden, Marianne M'Elwaine, wearing then, as afterwards, "the ornament of a meek and quiet spirit, which, in the sight of God, is of great price." It was within the pleasant villa on the banks of the Bann that he saw, in human forms and faces, the symptoms of mutation, and noted, no doubt with a sigh, "Mr. and Mrs. M'Elwaine are both very feeble."

Shortly after his return to London he set out for the Continent, leaving home on the 29th of September. From Paris he went to Rheims, where he saw the extensive mills of his friend Mr. Isaac Holden, M.P., of Oakworth, Yorkshire. Mr. Holden of Rheims showed him much attention, introduced him to the archbishop, drove

him to the country to see the vineyards, and showed him the great champagne cellars in the city. During this trip he saw much of the devastations made by the war with Germany, which had terminated only the year before. At Sedan he visited the battlefield where an army of 100,000 men capitulated, and where the emperor of the French surrendered his sword and himself to the king of Prussia. He passed through Montmédy and Thionville on his way to Metz, where in the story of its brief siege, in the surrender of an army of 170,000, and in the possible motives of Bazaine, with the tremendous issues which followed, he had ample material for reflection. With the English professor in the Jesuits' College he drove to Gravelotte, of the battle at which place he remarks: "It must have been a desperate struggle; not less than 30,000 were slain on both sides. It was affecting to see the many mounds where the dead were interred. Several handsome monuments have been erected, and others are in course of erection." At Strassburg he found "whole streets destroyed." At Baden-Baden he saw the Empress Augusta. He returned to London by the Rhine, Rotterdam, and Harwich. He remained only two days at home, when he went to Harrogate, and there, in company with Mrs. M'Arthur, supplemented with a fortnight's sojourn in that pleasant sanatorium his continental run of sixteen days. The diary duly records how he drank the waters, took the baths, walked the walks, drove the drives, refreshed his spirit in religious exercises, and enjoyed the ministry of the Rev. Francis J. Sharr. Who so niggard as to begrudge a hard-worked public man and merchant this interval of recreation, not exempt, however, from a large correspondence? The body and mind to be re-invigorated had turned the corner of sixty-three years, and the stock of health to be laid in was to be

expended in still harder work, not exclusively in the interests of self, but largely for the benefit of others.

Mr. M'Arthur entered upon the year 1873 with his zeal in religious and philanthropic work unabated. He had not swerved in his resolve to raise again the question of Fiji in the House of Commons. When a report of the debate of the previous session reached the islands it occasioned considerable excitement, especially amongst the white population, and news of this reached Mr. M'Arthur before the debate of 1873 took place. From the Rev. James Calvert he had received from time to time much valuable information, and in his speech in the House in 1872 he quoted Mr. Calvert, without naming him, as "a gentleman who knows more about Fiji than any other man living." Mr. Calvert, who returned to England from Fiji in 1866, went on a mission to South Africa in 1872. Letters from Fiji addressed to his English residence in 1873 were to be shown to Mr. M'Arthur, that he might be informed of the most recent opinions, feelings, and facts, in the islands. The Rev. Joseph Nettleton, who went to Fiji in 1861, and occupied amongst the missionaries a position of influence, and had much to do with the training of native ministers and teachers, returned to England, most opportunely, in 1873, and gave Mr. M'Arthur very valuable information in relation to the whole Fijian question. Besides, the Rev. Frederick Langham, who was "chairman of the district," or *primus inter pares*, under the Australasian Conference, of the Wesleyan mission in Fiji, communicated facts, directly or indirectly, to Mr. M'Arthur. It should be mentioned, moreover, that the government of whites in the islands had recently assumed a more respectable form. The "cabinet," which crowned Thakombau in 1867 with a crown valued at twenty shillings, collapsed with its "constitution." A second

government, with a revised constitution, was formed in 1868, but it also came to an inglorious end. A third government, with a miniature parliament, was afterwards formed, and the seat of government transferred from Mbau to Levuka, which the white settlers had made the commercial port of the islands. In the new ministry were two ministers "without portfolios," who, from their character and social position, gave it its principal strength. After a while the ministry was reconstructed, and Mr. (now Sir) J. B. Thurston became prime minister. This gentleman, who at one time was British acting-consul in the islands, was a man of high character and statesmanlike ability, the personal friend, and afterwards the correspondent of several of the missionaries, especially Messrs. Calvert, Nettleton, and Tait. Since annexation, Sir J. B. Thurston has been appointed governor of Fiji, which office he now sustains. The government of Thakombau and the whites, even under the premiership of Mr. Thurston, was still objected to by a section of the English settlers, although it obtained a *de facto* recognition from the British government. This action of the Colonial and Foreign Offices was censured by the advocates of annexation in the imperial Parliament, and remonstrated against by the colonial government of New South Wales. While preparing for his second Fijian campaign in the House of Commons, the following communications were sent or lent to Mr. M'Arthur:

FROM REV. F. LANGHAM TO REV. J. CALVERT.

BAU,
Oct. 14th, 1872.

. . . Many in Fiji were glad to read report of debate raised by Mr. M'Arthur's motion, and only regret that it was not carried. It is utterly impossible that the present state of things can last. The present ministry cannot stand long, and it is undoubtedly the

best ministry that can be got out of the materials available. I have no doubt that the chiefs and people would welcome the British government here, so would all the whites that I have spoken with, excepting one or two of the ministers; and even these would be glad if the "Jack" were hoisted in Fiji. We cannot understand how it is that the last memorial, praying for a protectorate, as annexation is opposed to the policy of her majesty's government, which was sent in 1870, was ignored by Gladstone and others. . . . I inclose the memorial, which was signed by Cakobau [Thakombau], and by Maafu, on behalf of the Tonata. Will you be kind enough to send this correspondence to Mr. M'Arthur, and say that very many British residents and others are very thankful to him for the interest he has taken in Fiji.

Yours, etc.,
F. LANGHAM.

FROM MR. J. B. THURSTON TO REV. J. CALVERT.

LEVUKA, FIJI,
Jan. 31st, 1873.

MY DEAR SIR,—

By *Sarah Pile* (sailing at daylight) I drop you a hasty line to let you know the king has officially authorized me, as foreign minister, to put the question of cession direct to H.B.M.'s government. If it will entertain the question, the ministry, as his responsible advisers, are prepared to make a proposition. I have written to Earl Granville by this post. Pray let Mr. M'Arthur know this, and any other of your parliamentary friends. Having only just landed from a tedious voyage to windward, excuse brevity. You know what these months are. With kind regards,

Very truly yours,
JOHN B. THURSTON.

This short but important letter reached England on May 19th, and a copy of it was placed in Mr. M'Arthur's hands on that very day. He also received from Australia, from his old friend the Rev. W. B. Boyce, a letter written to him by the Rev. Francis Tait, which threw additional light on the above communication of Mr. Thurston's.

FROM REV. F. TAIT TO REV. W. B. BOYCE.

BOURKE ST., SYDNEY,
Feb, 24th, 1873.

REV. AND DEAR SIR,—

A few days ago I received a letter from the Hon. J. B. Thurston, of Fiji, in which he writes as follows:

"The king has officially authorized me, as foreign minister, to put the question direct to H.B.M.'s government, will it entertain

the question of protection or annexation, if again proposed by Fiji, or will it decide at once to recognise and assist us to establish an independent government. In fewer words, will it undertake to rule here, or let us alone. Present policy being neither one thing nor the other."

As Mr. Thurston's letter will probably go to England by the *Mooltan*, and as action may be taken by the imperial government at once, it has occurred to me, that perhaps you would kindly bring the matter before our friend Mr. M'Arthur, and get him once more to interest himself on behalf of Fiji. You may be able in other ways to assist in guiding this matter to a right conclusion; and if so, I am sure, in the interests of the natives, you will do all you can. The best part of my life has been spent in mission work in Fiji, and as the last six years of my mission life were spent in the Bau circuit, and with the king, it may not be presumptuous of me to say that I understand the present position of affairs in Fiji as well as most men. The present government has been wonderfully successful, but unless recognised and *assisted* by Great Britain it must fail. At present the feeling of Fiji seems very strong in favour of annexation, and, all things considered, I think that would be the best thing for the group. I write in the interests of the natives, and I think that would be the best thing for them. In 1870 a memorial, signed by Thakombau and the other chiefs, and by 120 white residents, was sent home to the secretary of State, praying the British government to grant Fiji protection for ten, fifteen, or twenty years. To that memorial, as far as I know, no reply was received in Fiji. The present letter of the king will, I hope, receive more courteous attention. . . .

I am, yours faithfully,

FRANCIS TAIT.

The parliament of 1873 opened on February 6th, and in a few days afterwards Mr. M'Arthur received a letter from Major-General Smythe, which gave him much satisfaction. This intelligent and evidently conscientious officer was the commissioner sent to Fiji by Lord Palmerston's government in 1859, and upon whose report the government acted in declining the offer of cession made by Thakombau and other chiefs that year.

FROM GEN. W. J. SMYTHE TO W. M'ARTHUR, ESQ., M.P.

ATHENÆUM CLUB, PALL MALL,

Feb. 12th, 1873.

DEAR SIR,—

In case you should bring the question of this country taking possession of the Fiji Islands before Parliament this session, I

would wish you to say that the condition of affairs at those islands has undergone such a complete change since the time of my mission, that I am now of opinion that the best course, both for the interests of the natives and of England, would be to accept the offer of the sovereignty of the group made by the chiefs.

The government in adopting the recommendation made in my report, to decline the offer of the sovereignty of the Fiji Islands, took no step to carry out my further recommendation to invest the consul with magisterial powers, and furnish him with the means (at a most trifling cost) of putting his authority into execution. Had this recommendation been adopted, I feel convinced that the history of the connexion of our countrymen with the group would have been very different from what it is, and much evil would have been prevented.

I beg leave to remain, yours very faithfully,
W. J. SMYTHE.

As the correspondence from Fiji referred to a memorial which had been sent by the chiefs and others in 1870 to the British government asking for a protectorate, and as Mr. Gladstone had stated in the debate in 1872 that "there was no evidence" that the Fiji islanders wished to come under the rule of Great Britain, Mr. M'Arthur lost no time in asking a question on the subject. On February 18th, in the House of Commons, he asked the Under-secretary for Foreign Affairs whether such a memorial had been received, and if so, whether it and the reply of the government would be laid on the table of the House. Viscount Enfield replied that the memorial had been received; that no reply had been returned, "as the whole question was under the consideration of her majesty's government"; that as a government had been established at Levuka, which would be treated as a *de facto* government, and as "no renewal of the application for annexation had been made since then, it would be unnecessary to lay the memorial on the table." Of course Mr. M'Arthur regarded this piece of official tergiversation as eminently unsatisfactory.

It was not until June 13th that he found an oppor-

tunity of bringing forward in the House of Commons his motion on the subject of Fiji. On that day he moved a resolution as follows: "That as the chiefs of Fiji and the white residents therein have signified their desire that Great Britain should assume the protectorate or sovereignty of those islands, it is desirable that her majesty's government, in order to put an end to the condition of things now existing in the group, should take steps to carry into effect one or other of those measures."

In the course of an able speech, the member for Lambeth recapitulated the arguments he had used the year before, in addition to the new reasons of weight and interest which he now advanced. On the expressed desire of the chiefs and people of Fiji for British protection or annexation, he referred to the suppressed or unanswered memorial, and censured the conduct of the Foreign Office in the matter. He told of a new memorial which was on its way, and might be expected by the next mail. He quoted the opinion of Mr. Thurston, then Thakombau's prime minister, that annexation was a necessity, and native government an impossibility, and announced that Major-General Smythe had altered his opinion, and was now favourable to Great Britain assuming the sovereignty of the islands. He showed, once more, the need, in the interests of humanity, of dealing with the question of slavery in connexion with the labour traffic in the Pacific, and dealt with the question of finance as connected with his proposition, showing how cheaply and economically the measures he recommended could be carried out, and concluded with an eloquent personal appeal to Mr. Gladstone, the Prime Minister:

The right hon. gentleman had filled the office of colonial minister and was no stranger to its traditions, and to the glorious

history of our colonial dominion, and knew that the motion accorded with the best of those traditions, and with a just view of both the interests and duty of the nation. Would he then take upon himself the responsibility of a policy of further delay, of ignoble timidity and vacillation, and which would perpetuate, as it had done in the year that was past, those crimes and outrages which Her Majesty, in her speech from the throne, had so fervently deplored? Our representatives in Fiji and Australia had done their duty, while public opinion, there and at home, had urged the imperial government to perform its duty. It remained with the right hon. gentleman to allow the present state of things to remain, or to realize the legitimate wishes of his countrymen, and by accepting the annexation of Fiji, open out new fields for British commerce and enterprise, and thus add another to those magnificent colonies in the southern hemisphere which had contributed so largely to the wealth, prosperity, and power of the British empire.

Mr. Gladstone himself replied to Mr. M'Arthur, whose speech he considered under three branches, "the territorial, the philanthropic, and the commercial." "Nothing was easier," he said, "than to make out a plausible case for appropriations of this kind; and yet nothing would so much excite the displeasure of those who cheered his honourable friend the member for Lambeth than when for such appropriations a similar disposition was shown by other countries. It might be the chill of old age that was coming upon him, but he confessed he did not feel that excitement for the acquisition of new territory which animated the hon. gentleman." As to commerce, with our inability "to cope with expanding opportunities, he did not feel the pressure of the argument for securing special guarantees for our trade in that distant part of the world." He was more discursive in replying to what he called, "in no taunting spirit, the philanthropic part of the subject." He discussed at some length the position of British subjects in uncivilized countries, and the questions involved in the recognition of governments *de facto*. As to the petition received from Fiji, if the white government

were as bad as the seconder of the motion represented (and for which, at the beginning of his speech, Mr. Gladstone administered to him a severe reproof), "what weight or authority could attach to its declaration when made the basis of a demand for annexation to the British Crown?" This *argumentum ad hominem* did not apply to any statement of Mr. M'Arthur, for he spoke respectfully of the existing government, and only stated that they were unrecognised by a part of the population, and were unable to suppress the slave-trade and to enforce law. The attack made upon personal character did not come from him. Towards the conclusion of his speech, Mr. Gladstone made a statement, than which nothing could be more incorrect, so far as Mr. M'Arthur and the advocates of annexation were concerned. "As yet," said he, "they knew next to nothing about the interior of the Fiji Islands, the character of the islanders, or to what extent the authority of the king and the two chiefs who had joined him extended, in comparison with the entire population. Above all, we knew nothing of that vital question, the tenure and occupation of land." In conclusion he said that two commissioners, Captain Goodenough and Mr. Layard, just appointed consul, were to proceed to Fiji, to investigate these and other matters, and report to the government. Notwithstanding this promise, Mr. M'Arthur thought it better upon the whole to press his motion to a division. There voted for the resolution fifty, and against it eighty-six. Thus ended the second act in the parliamentary drama of Fiji.

CHAPTER X.

1873, 1874.

THE SUCCESSFUL ADVOCATE.

Education Question.—Appointed on Irish Society.—Banquet at Londonderry.—Excursion in Donegal.—Engagements in Ulster.—Sudden Dissolution of Parliament.—Electoral Contest.—Second Election for Lambeth.—The “Claimant.”—Change of Government.—Hopes for Fiji.—Session of 1874.—Third Fijian Debate in the House of Commons.—Prorogation.—Annexation of Fiji as a Crown Colony.—Congratulations and Thanks from Fiji.—Gold Coast Question.—Irish Worn Out Ministers’ and Widows’ Fund.—Bereavements.

IN the education controversies which survived the passing of the Elementary Education Act, 1870 Mr. M’Arthur took an interest, but not a very active part. The sweeping condemnation of that measure, proposed to Parliament in 1872 by Mr. G. Dixon chairman of the Birmingham League, was rejected by the House of Commons by 355 votes against 94. Mr. M’Arthur, for reasons of his own, voted with the minority, but did not speak in the debate.

In 1873 Mr. Forster himself introduced the “Elementary Education Act (1870) Amendment Bill.” As it left untouched the essential principles of the act of 1870, and only repealed section xxv., the principal *casus belli* of the continued agitation, to re-enact it in another form, the opponents of the original measure were also opposed to the new bill. To get rid of it at a stroke, on the motion for the second reading, but

on financial considerations connected with local rating, Mr. M'Cullagh Torrens moved "the previous question." The second reading was carried by 343 votes against 72. At a subsequent stage Mr. M'Arthur voted in a minority of forty-five, on a resolution proposed by Mr. G. Dixon, in favour of compulsory attendance at school and the formation of school-boards, and hostile to the twenty-fifth clause of the act of 1870. At this division 129 voted against the resolution. On both these occasions he gave a silent vote, and only spoke twice, and very briefly, when the bill was in committee. The Wesleyan Conference of 1872, in the expectation that new legislation on this great question would take place or be attempted, appointed a large special committee, of which Mr. M'Arthur was a member, to consider the whole subject, and take whatever action might be necessary. This committee re-asserted the principle that religious teaching should form a part of primary education, and resolved to maintain Wesleyan day-schools and training colleges in unimpaired efficiency. On the further development of national education there was a greater variety, and even contrariety, of opinion than usually obtains in committees of the Conference. Indeed some of the later of the resolutions passed were not incapable of being interpreted as contravening, to some extent, some of the earlier. Mr. M'Arthur did not take a leading part in the discussions, nor speak at any length. What he said however was admirable in tone and spirit, and characteristically practical.

Not long after his election as an alderman of London, he was appointed by the corporation a member of the Irish Society. It was very remarkable that an alderman of Londonderry, having removed to London, should become an alderman of the mother city on the Thames, a member of the Honourable the Irish Society, a repre-

sentative in Parliament of a metropolitan constituency, and, before the expiration of sixteen years, return officially to the banks of the Foyle to exercise there, with the Lord Mayor of London and others, the proprietary duties and rights of the Irish Society as lords of the soil !

In connexion with this visit, the people of Londonderry, irrespective of politics or creeds, resolved to honour with a public banquet the "Derry man," as they delighted to call him, who had thus distinguished himself and brought credit to their city. The project was warmly commended by the three local newspapers, which vied with one another in their testimonies to the worth of one who had left behind him troops of friends and no enemy, and who, since his removal, had shown his regard for the city by frequent visits and many friendly acts.

The banquet was held in the Corporation Hall on July 30th, 1873, presided over by the mayor, and attended by the *élite* of Londonderry and the neighbourhood. Some of his personal friends came long distances to be present, including his brother from London, his father-in-law from Coleraine, Mr. Alexander Lindsay from Fintona, and Messrs. Carlisle, Mullan, and Lindsay from Belfast. Sir Henry Bruce, the member for Coleraine, left his parliamentary duties at Westminster in order to be present. The report of the banquet, as published next day in the *Londonderry Sentinel*, now lies before us, and gives the impression that the scene was one of genuine delight. The speech of the honoured guest is given at length, and is full of biographical interest. The principal facts referred to we have already embodied in our narrative of Mr. M'Arthur's life at Londonderry, and they need not be repeated here. It is pleasing to find that, in addressing that festive gathering,

he made grateful reference to the Divine hand that shaped his course, and the godly parentage with which he was favoured :

I acknowledge the gracious Providence which has marked out my path in life, and led me to the present hour. Most of you are aware that, although I have had the honour of being a citizen, I am not a native of Londonderry. My father was a Wesleyan minister. He had not much of this world's wealth to leave his family ; but he left what was far more precious--the priceless heritage of his prayers, and the bright example of a useful and spotless life.

The record in his diary for this memorable day is subjoined :

1873. *July 30th, Londonderry.*—A deputation called upon me this morning, consisting of the mayor (Mr. H. Darcus), Mr. Newton, Mr. Corscadine, and Mr. Stewart, to welcome me to Derry. Banquet at seven o'clock in the Corporation Hall. About 140 present; réception most cordial and enthusiastic. Got through my work wonderfully well ; a little excited and flushed, but was graciously supported.

In the interval between the banquet and the arrival of the other members of the deputation of the Irish Society, accompanied by his brother and his host, Mr. Tillie, Mr. M'Arthur had a run through some parts of the wild county of Donegal. They went from Londonderry by rail to Fahan, in his native barony of Innishowen, some miles south of Malin, where he was born. From Fahan they crossed Lough Swilly in a little steamboat, and from the western shore proceeded by an "outside car" to the wild district of Mulroy, of which he reports, "scenery on Mulroy Water magnificent." They halted about three o'clock for refreshments, but did not find the *ménu* as varied as that at the banquet, for the record is "could get nothing but eggs." They were able however to get a change of horses, and they pursued their journey until nine o'clock in the evening, and were pleased to find at the end of the long drive "a comfortable hotel." Next morning they went to Horn

Head, and as the day was "very stormy," they must have looked upon the Atlantic, not so much as "the melancholy main," as the angry ocean. Gweedore was their stopping-place that evening, and as they arrived early "Mr. Tillie and Alexander went out to fish, but caught nothing." Very apostolic! Next day, in long drives, they had more "magnificent mountain scenery," and passed by Lough Glanveigh. They made the return journey by Rathmelton, where they hired a boat, recrossed Lough Swilly, caught the last train from Bun-crana, and arrived in Derry very tired.

Next day (August 9th), Mr. M'Arthur joined Sir Sydney Waterlow, Lord Mayor of London, who was at that time governor of the Irish Society, and the other members of the deputation, at Government House; and for about a week, dividing their time between Londonderry and Coleraine, where a part of their property lies, they received their tenants and heard their petitions and requests. They also visited the estates and schools of the Society, and by their care and painstaking to promote the interest of the occupiers helped to sustain the well-deserved reputation which the Irish Society has won for itself as ranking with the best landlords in the United Kingdom.

During this visit Mr. M'Arthur had much pleasant intercourse with private friends. He saw, of course, his father-in-law at Coleraine, and "introduced him to the Lord Mayor." He ran over to Portrush, and spent a few hours with his sister and Mr. Hughes. As most of his time was spent in Londonderry, he met with many of his old associates, religious and municipal.

On one of the two Sundays he spent in the city, he attended his former place of worship on the East Wall, in the morning, and in the evening one of the Presbyterian churches. On the next Sunday he went to the

cathedral, but "was greatly disappointed that the bishop did not preach ; a young curate," he adds, "gave us a short homily about twenty minutes long." This disparaging reference to the brevity of the discourse was a not unlikely criticism to come from one whose own ministers are popularly known as "preachers." To see on that Sunday the Lord Mayor and other aldermen of London present in a cathedral which their predecessors, members of that renowned corporation, had built more than two hundred and forty years before, was a sight calculated to awaken historic memories, and was full of suggestiveness and significance. One thing is worth noting : in that building, Protestant in its origin, the mass has never been celebrated, and the reformed faith, preached at the dedication, and through the terrors of the siege, is preached in it still.

Alderman M'Arthur—as he might be called again in the city where he first bore the title—was not unmindful of the little flock on the East Wall, from which he had removed sixteen years before. On the Sunday on which he worshipped in the historic cathedral on the hill he visited the Sunday school of which he had been superintendent for many years, but was anything but pleased with the condition in which he found it. So vigilant was he in promoting the religious interests connected with the chapel on East Wall, that he acquired the adjacent property, in order to keep at a distance an intending purchaser who was known to be unfriendly, and also to prevent a part of the property at the back from being used as a public house. He happened to be passing through Londonderry on the very day of sale, and learning the circumstances, commissioned a gentleman to bid for him, and secure it "on any terms," rather than let it fall into hostile hands. After the purchase he had some difficulty in inducing the trustees of the

chapel to accept the property on the conditions on which he offered it; *viz.* that they pay £200 for what cost him £600. Afterwards, when receiving £50 a year rent for property which cost them only £200, these gentlemen, although lacking in courage, were not deficient in candour to acknowledge "you were right, and we were wrong." During his visit in August, 1873, he saw the Rev. G. R. Wedgwood, then superintendent minister, in relation to this property, and after his return to London corresponded with him on the subject. In May, 1874, he sent him the assignment of the property to the trustees, and instructed him as to how the Irish Society could be approached in order to obtain a grant. By following his directions, a grant of one hundred guineas was obtained from the Irish Society towards the new expenditure on improvements and additions at East Wall.

In his correspondence with Mr. Wedgwood, the spiritual aspects of Church affairs at Londonderry are referred to, as well as finance and economics. In one of his letters he says :

I was delighted and thankful to hear of the good work in Derry. I observe that you are often in the Presbyterian and Congregational churches. I hope they reciprocate this service, and that the East Wall chapel comes in for its share of the blessings which seem to have been so largely and graciously vouchsafed to others. Have you had any accession to your numbers? How is your congregation? I am pleased to notice your remarks about Derry being in a better state than it ever was.

On August 26th Mr. M'Arthur returned to England, and spent the remainder of 1873, with fewer special exceptions than usual, in the ordinary and busy round of duties and work.

He entered upon the year 1874 with his accustomed fulness of heart and hope. He went early in the year with Mrs. M'Arthur to Brighton, to escape the London

fogs, and looked forward to the opening of Parliament, which was appointed to meet "for the despatch of business" early in February. Of its meeting at the time appointed, no one in the country entertained a doubt. Within a fortnight of the opening day Mr. Alexander M'Arthur hurried down to his brother with the astounding news that Parliament was dissolved! A brief entry appears in the diary.

1874. *Jan. 24th, Brighton.*—Alexander came down. Greatly surprised to hear of the dissolution, and to read Gladstone's address.

An event so unusual, if not unprecedented, requires explanation. The Parliament, thus unexpectedly terminated, gave Mr. Gladstone at its commencement a majority of about 120 in the House of Commons, and enabled him to disestablish the Irish Church, and to alter the Irish land laws. In his third great experiment in Irish legislation, university education, several of his supporters refused to follow him, and as a result the "University Education (Ireland) Bill" was thrown out upon the second reading by a majority of three, on March 11th, 1873. While some voted against the measure, on the ground that it conceded too much to the dangerous claims of the Irish Roman Catholic hierarchy, to the bishops themselves it was not acceptable, because it did not concede enough. This defeat of the government led Mr. Gladstone to tender his resignation to the Queen. Mr. Disraeli was sent for, but not seeing his way to take office just then, declined the task of forming an administration. Mr. Gladstone resumed office, and conducted the session of 1873 to a close at the usual time. It was plain however that his perilous attempt to deal with the question of Irish university education "according to Irish ideas" was unfavourable to his reputation for statesmanship. While

it increased the fears of his political opponents, it somewhat damped the enthusiasm of his supporters and friends. His sudden dissolution of Parliament, certainly without consulting his party, and, it was rumoured at the time, without consulting his colleagues, was prompted, it was said, by a succession of by-elections, ending with that at Stroud, adverse to his party. Whatever the cause or the motive, "the unexpected happened" on the 23rd of January, 1874, and six hundred and fifty-four gentlemen, whose destination in a fortnight's time was the House of Commons, had hurriedly to rush in all directions to seek re-election from their constituents, some of them successfully, and others of them in vain.

The candidates for the borough of Lambeth were Alderman Sir James Clark Lawrence, and Alderman M'Arthur, who represented it in the last Parliament as Liberals, and Mr. Morgan Howard, a Conservative, who unsuccessfully contested it in 1868, and again presented himself, in the hope of winning one of the seats. Without troubling the reader with newspaper extracts, a few jottings from Mr. M'Arthur's own diary will give him a succinct, but sufficient, account of the contest, as far as he himself was concerned.

1874. *Jan. 29th.*—Arose at seven. Family worship and breakfast at eight. Dictated letters to Ibbetson until 9.15. Drove with Sir J. C. Lawrence to see Revs. B. Brown, Rogers, R. Berry, Foster, and Dr. M'Farland (the latter not at home); they all promised to get up committees to work for us. Drove to committee-rooms. Meetings at Angell Institute and Stockwell Green, Dr. Thomas in the chair at the latter. Meetings very good; considerable enthusiasm and great unanimity.

Jan. 30th.—Drove with Sir J. C. Lawrence to Peckham. Called on Rev. Buzacott and other ministers. All agreed to work. Held meetings at Camberwell Hall and Lambeth Baths; the latter, large and most enthusiastic.

Jan. 31st, Nomination Day.—Nomination at the Horns. John Corderoy and Mr. Lyons were my proposers. Met Morgan Howard

and his friend. Drove to Maudsley's ; addressed a large crowd at one o'clock as they were leaving work. Thence to Lockfields; good meeting. Cottage Green chapel at seven ; spoke until eight. White Hart and Kennington ; well received at both places.

Feb. 1st, Sunday.—Mr. Taylor preached a beautiful sermon from: "Is thy servant a dog, that he should do this great thing?"

Feb. 2nd.—Went to the committee rooms. Drove to Surrey Chapel. Sir J. C. Lawrence dined with me at two ; started at four, and went round all the committees. Home at 10.30.

Feb. 3rd.—Dictated letters. Drove to committee rooms and to Surrey Chapel ; thence to Clowes's printing warehouse ; went through several departments to pay my respects to the *employés* ; to Newman Hall, who promised to do all in his power. Meeting at Lorimer Chapel at seven ; George Street schools at eight, and Wandsworth Road at nine.

Feb. 4th.—Committee rooms at 10.30. Meeting at Brunswick Chapel at seven. Drove to College Memorial Schools ; large meeting, but uproarious. Thence to Marlborough Chapel. Home at eleven ; wrote letters. At 1.30 a.m. had a telegram from Alexander announcing his return for Leicester.

Feb. 5th, Polling-day.—Went to the city and voted. Lawrence came to committee-rooms at eleven. Drove round to the polling booths. Home at 5.30 ; found Alexander and Willie had arrived.

Feb. 6th, Declaration of Poll.—Horns at two ; remained until the poll was declared as follows : Lawrence, 12,175 ; M'Arthur, 11,788 ; Howard, 11,201. Majority for M'Arthur over Howard, 587. Plumpers : Lawrence, 285 ; M'Arthur, 501 ; Howard and M'Arthur, 234 ; Howard and Lawrence, 837. The contest was much closer than we had supposed. I owe my success chiefly to my Wesleyan friends, who rallied round me nobly. An alliance was formed between the clergy, the publicans, and the Roman Catholics, and a great effort was made to displace me.

Although he attributed his success chiefly to his "Wesleyan friends," it is noteworthy that not one of the ministers named in the diary, whose help he sought during his canvass, and not one of the chapels or schoolrooms at which meetings were held belonged to his own denomination. By no one was the public non-interference of his own ministers in political contests more fully understood or respected than by Mr. M'Arthur himself.

The day after the election he went with Mrs. M'Arthur to Brighton for a little rest. It was only

a little, for he remained not more than a week, and on three of the days he ran up to London to attend meetings and discharge duties of various kinds. During the remaining five weeks of the interval before the opening of the new Parliament the diary shows that he led as busy a life as ever. Amid the whirl of engagements, commercial, municipal, and political, and with the large amount of voluntary committee work and attendance at public meetings for religious and philanthropic institutions, there was little room left in such a life for even mourning the dead; and yet he records, with evident sorrow, the death of his friend Mr Thomas Lindsay, of Belfast, and his attendance at the interment of Mr. David M'Afee, a young barrister, who died in London, a son of his old friend and minister, the Rev. Daniel M'Afee. One incident recorded in the diary may be given, on account of the notoriety attaching to the person mentioned.

1874. *Mar. 4th.*—As visiting magistrate, went through Newgate; saw "the Claimant," and asked had he anything to say to me. He replied in the negative, referred to his trial, and intimated that his case was to come before the House of Lords, alleging these grounds of appeal: (1) That the verdict should have been pronounced only in term. (2) Misdirection of the Lord Chief Justice. (3) That the judge had visited some of the places referred to in the trial, and then acted more as advocate than judge.

When all the returns came in from the general election, it was found that Mr. Gladstone, who began the previous Parliament with a majority of 120, and in its closing session,—except with the Irish University Bill—could command a working majority of nearly sixty, would be placed in a minority of about sixty. He at once resigned, and a Conservative government was formed, with Mr. Disraeli at its head. Although this result was unfavourable to the party to which Mr.

M'Arthur belonged, it was anything but unfavourable to the most cherished of his parliamentary projects, the annexation of Fiji. Mr. Gladstone he always regarded as the most formidable opponent of that project; and certainly, whatever may be the distinctive characteristics of his statesmanship, a desire for the extension of the empire does not appear to be one of them. During his administration then closed, British colonists complained that their connexion with the mother country was too lightly valued by the home government, and that they were regarded more as an encumbrance than a strength. If such a sentiment existed in relation to colonies spread over the island-continent of Australia, with its vast resources and mines of gold, it was likely enough that the acquisition of a new colony, with a land-area of insignificant dimensions in comparison, would not be considered desirable. Mr. Gladstone's proclivities have been more in the direction of the union of distinct races under separate governments than the union of two or more races under a common rule. The Conservative leaders, whatever charges might be laid at their door, could scarcely be accused of being indifferent to the interests of the empire. Indeed, their imperialism by some was reckoned amongst their faults. The annexation of Fiji, happily, was never a party question, and Mr. M'Arthur, and those who supported him from both sides of the House, advocated it mainly as a philanthropic measure. After the formation of the new government, he lost no time in seeking an interview on the subject with Lord Carnarvon, the new Colonial Secretary, and waited upon his lordship with a deputation of the Aborigines Protection Society the week before Parliament opened. The minister, of course, observed a becoming amount of official reserve, but the interview, upon the whole

was satisfactory to Mr. M'Arthur and the deputation. Lord Carnarvon said that the government were waiting for the report of the two commissioners who were sent out to ascertain facts, and that they would give due consideration to the subject.

The twenty-first Parliament of the United Kingdom opened on March 19th, 1874, and Mr. M'Arthur had the great happiness of having amongst his fellow members his own brother, Mr. Alexander M'Arthur, who was returned as one of the members for Leicester, a position which, amid the vicissitudes of the three general elections which have since followed, he has maintained. On the morning of the opening day Alderman M'Arthur went with others to Buckingham Palace to present an address to the Duke and Duchess of Edinburgh on the occasion of their marriage. He afterwards heard the Queen's Speech in the House of Lords, and remained in the Commons until six o'clock, when he left to preside at the dinner of the South London Drapers' Association.

During the Easter recess, the *Times* published a telegram from Australia to the effect that "Consul Layard had accepted the cession of the sovereignty of Fiji from Thakombau, subject to the ratification of the home government." On the reassembling of Parliament, Mr. M'Arthur asked the Under-secretary for the Colonies, Mr. James Lowther, whether that report was true, and if certain papers would be laid on the table of the House. The reply was that no official information had been received by the government, who were awaiting the report of the commissioners. On April 20th, the Colonial Secretary himself, Lord Carnarvon, laid upon the table of the House of Lords the letter of instructions given by the previous government to Commo:ore Goodenough and Mr. Layard as to the

inquiries they were to make in Fiji. He stated, in relation to the newspaper telegram, that the commissioners were "not competent" to accept the offer of cession. He said, the government of Fiji, "if government it could be called, was in the hands of three Englishmen, not very popular"; that discontent had been "on the point of coming to open war," and was only kept within bounds "by various captains of English men-of-war." He admitted the great importance, in more than one respect, of those islands, and from week to week was awaiting the report of the commissioners.

It appears that Commodore Goodenough reached Levuka in November, 1873, and Mr. Layard in January, 1874. They had interviews with Thakombau and the chiefs, held meetings of whites, as well as consulting Mr. Thurston, the prime minister, and his colleagues, and also the missionaries. From these and others they obtained information on the questions especially referred to them by the British government; *viz.* the relations of the chiefs to one another, to the people, and to the lands, and the custom of land tenure; the character of the climate and the soil, and its adaptation to the cultivation of cotton, sugar, spices, etc. On the question of the cession, their principal difficulty was with some members of the white government, who were suspected or accused of trying to turn the crisis to selfish interests of their own, rather than to the advantage of the people of Fiji, natives and settlers.

A meeting of chiefs was held at Levuka to finally decide the question of annexation. At this convention Thakombau and the chiefs unanimously agreed to cede the sovereignty of the islands to the Queen of England. In July, the long looked for report of the commissioners reached the Colonial Office, and on the 17th of that

month Lord Carnarvon made a long and important statement in the House of Lords on the subject of Fiji. He said that the offer of cession came clogged with no fewer than nineteen conditions, which were quite inadmissible by Her Majesty's government. What, he said, the government proposed to do, as they were only prepared to accept an unconditional cession of the islands, was "to request Sir Hercules Robinson, the governor of New South Wales, to proceed at once to Fiji, to re-state the whole case, explain the difficulties in the way of cession on the terms proposed, and place the matter fully, fairly, and candidly before the chiefs and the white population."

A fortnight before this speech was made, and a week before the report of the commissioners was received, Mr. M'Arthur was one of a threefold deputation, representing the Fiji Committee, the Aborigines Protection Society, and the Wesleyan Missionary Society, that waited on Lord Carnarvon to present memorials in support of the annexation of the group. Dr. Osborn, who, with Dr. Jobson and the Rev. W. B. Boyce, was deputed by the Missionary Committee, reminded his lordship that the missionary had preceded the trader, and made the settlement of a white population possible and safe in what were once cannibal islands. The deputation was introduced by Lord Belmore, the ex-governor of New South Wales, a nobleman of Fermanagh, whose father was the theme of William M'Arthur's youthful muse at Enniskillen, when he sang, "Welcome, welcome, Lord Belmore!"

It was August 4th before the member for Lambeth could obtain a day for moving the following resolution in the House of Commons on the subject of Fiji: "That this House is gratified to learn that Her Majesty's government have yielded to the unanimous request of

the chiefs, native population, and white residents of Fiji, for annexation to this country, so far as to direct Sir Hercules Robinson to proceed to these islands with a view to the accomplishment of that object."

In the course of his speech he expressed his high approval of the official statement of Lord Carnarvon, and quoted from the report of the royal commissioners, Goodenough and Layard, in vindication of the policy of annexation which he advocated and they recommended. As Sir Charles Dilke placed an amendment on the paper, in which the difficulties connected with the debt contracted by the white government, the slavery question, and the future subjugation of 20,000 ferocious mountaineers were raised as objections, Mr. M'Arthur dealt with them in his speech. He argued that annexation would bring capital and credit, before which debt would disappear; that British law and power were necessary to put down the slavery of the labour traffic; and that the gospel which transformed the majority of the Fijians from cannibalism into what the commissioners called "a virtuous race" was able to subdue the remaining heathen mountaineers. Mr. M'Arthur's resolution was seconded by Mr. Baillie Cochrane, and Sir C. Dilke's amendment by Sir F. Goldsmid, after which Mr. Gladstone spoke strongly against the resolution. He objected to the House committing itself to the annexation of Fiji, not at the request of the government, but of a private member. In a sarcastic vein he said that "his hon. friend the member for Lambeth had the power of gilding facts at a distance and transmuting them by the magic of his eloquence, but to his own plain, prosaic understanding he could not find in the report the 'unanimous request' for annexation." Of the report itself, although the two commissioners were appointed by his own government, the ex-prime minister spoke in

severe terms as "the most chaotic public document he ever read," and "not containing a single point to which a satisfactory answer was given." He was asked by his hon. friend to say that he was "gratified to learn" of the mission of Sir Hercules Robinson; instead of that he was "vexed to learn of this unwise proceeding." To annex the islands he thought might bring us into collision with the United States, would implicate us in the domestic serfdom or slavery of Fiji, and might involve us in costly wars with the natives, as had been the case in New Zealand. "And, sir," said the orator who had so often swayed the House of Commons, "believing we are an assembly of sane gentlemen, against not one of whom a writ *de lunatico inquirendo* can justly be taken out, I will urge the claims of prudence against the real, but sadly deluded philanthropy of my hon. friend."

As the debate was anything but dull, Sir Wilfrid Lawson's contribution of jests in the form of a speech was scarcely needed. According to him the member for Lambeth was "the patron saint of the Fiji islanders," who brought forward his resolution at the fag-end of a session, "beginning with the regulation of public-houses and ending with the regulation of public worship." They were asked to annex, "lest 20,000 ferocious mountaineers should eat up 150,000 Methodists." They were to be "visited by soldiers, as our army was a branch of the Society for Promoting Christian Knowledge." If we sent them our national religion "our gods were Mars, the god of battles, and Bacchus, the god of bottles." "Let Parliament not annex 'the king of the cannibal islands' and those interesting savages that wound themselves around the affections of the hon. member for Lambeth."

Two admirable speeches in support of Mr. M'Arthur's

motion were delivered from his own side of the House by Mr. Mundella and Mr. Knatchbull-Hugessen. As the latter had been the Under-Secretary for the Colonies in Mr. Gladstone's administration, this fact gave additional importance to his speech. Mr. James Lowther, the then Under-Secretary, spoke on behalf of the government, and showed that Sir Charles Dilke and Mr. Gladstone misapprehended the commissioners in concluding that domestic slavery was one of the native institutions of Fiji. He declared that "under no circumstances would Her Majesty's government consent to administer the affairs of any territory in which domestic slavery in any shape or form was recognised by the law." As to annexation, his concluding words were: "If in the opinion of the government annexation should be desirable, that annexation should be determined upon, on the responsibility of the government, without seeking to throw upon the shoulders of Parliament any portion of that responsibility. He hoped, under these circumstances, that the hon. member for Lambeth would not press his motion to a division." Mr. M'Arthur expressed his satisfaction with the discussion, and as he had full confidence in the government he was willing to withdraw the motion. Sir Charles Dilke however refused to withdraw his amendment, and so a division had to be taken. The amendment was rejected by 81 votes to 28; majority, 53. The main question, on which Mr. M'Arthur would not take a division, was put and negatived.

Thus ended the third and last campaign in the House of Commons over the annexation of Fiji. Three days later, on August 7th, Parliament was prorogued, and before it reassembled annexation became an accomplished fact. On September 12th Sir Hercules Robinson left Sydney for Fiji on board H.M.S. *Pearl*,

Commodore Goodenough being the commander. On the 23rd of that month he arrived at Levuka. In an interview with Thakombau he explained that the Queen objected to the conditions on which the offer of the islands was made, and could only accept an unconditional offer. The old king replied: "The Queen is right; conditions are not chief-like. I was myself opposed to them, but was overruled. If I give a chief a canoe, and he knows that I expect something from him, I do not say, 'I give you this canoe on condition of your only sailing in it on certain days, on your not letting such and such a man on to it, or of your only using a particular kind of rope with it'; but I give him the canoe right out, and trust him to give me the return which he knows I expect. If I were to attach conditions, he would say, 'I do not care to be bothered with your canoe; keep it to yourself.'"

Satisfied with his own logic, Thakombau consented to an unconditional cession, as did Maafu and Tui Thakau, whom Sir Hercules Robinson visited next at Loma-Loma. On October 10th, 1874, the whole of the chiefs assembled at Nasova, the seat of government, near Levuka, and signed the deed of cession:

We, King of Fiji, together with other high chiefs of Fiji, hereby give our country, Fiji, unreservedly, to her Britannic Majesty, Queen of Great Britain and Ireland. And we trust and repose fully in her that she will rule Fiji justly and affectionately, that we may continue to live in peace and prosperity.

This document, remarkable in its simplicity, and a contrast to international treaties, with their prolixity and pomposity and "high contracting parties," signed by Thakombau and twelve other great chiefs, and countersigned by Sir Hercules Robinson, secured and inaugurated the admission of the two hundred islands of the Fijian archipelago within the boundaries of the

British empire, to enjoy its freedom and be shielded by its power.

Amongst the many congratulations which Mr. M'Arthur received from the press and by letter, on the issue of his earnest and persevering efforts on behalf of Fiji, none was more likely to gratify him than one which he received from the district meeting—a sort of provincial synod—of the Wesleyan missionaries in the islands.

FROM THE REV. F. LANGHAM TO W. M'ARTHUR, ESQ., M.P.

FIJI,
Nov. 20th, 1874.

SIR,—

The annual meeting of the Wesleyan missionaries, recently held at Bau, passed a resolution, directing that a letter be written, conveying to yourself the unanimous thanks of its members for the long continued efforts made by you on behalf of these islands and their inhabitants. That these efforts have resulted in a success almost too complete and too sudden to be believed is an event upon which the meeting desires to offer you its warmest congratulations. It felt itself the freer in doing this, knowing, as it did, that your exertions were not put forth in the cause of party politics (in which case the meeting would not have ventured an opinion), but in the deep interests of humanity, and from motives which move noble-minded Christian men to do battle for the helpless and the enslaved.

The meeting was one in the belief that when the dark page of Polynesian slavery is written, the annexation of this country to Great Britain will be named as the most effectual blow aimed at that most degrading thing, which throughout the South Pacific, and among the numerous tribes of this beautiful archipelago, was fast growing into a traffic so systematic, that nothing short of the strong arm of imperial power could check, much less destroy it.

The meeting rejoiced that the great work at which you and others had struggled was not in vain. It was hopeful to anticipate the day when English laws and institutions, having had time to work, shall have secured for the colony the blessings of peace and plenty; for the loyal and industrious white settler, protection to property and life; and for the black man, deliverance from the bonds which, fastened on him by other hands than those of his chiefs, were eating into his soul.

In seeking the extension of England's aid to those who desire a dwelling under the ægis of her liberal rule, may your future career be distinguished by a success as great as that which crowned your

labours for the good of Fiji. This is the prayer of every missionary on whose behalf this letter is written.

FREDERICK LANGHAM, *Chairman, Fiji District.*

Fiji, the new "Crown colony," will recur twice or thrice in these pages, but only incidentally and briefly. On its admission into the goodly sisterhood of British colonies, at the repeated request of its native rulers, we have dwelt at some length, as the event, singular and significant, is one of historic importance, with which, we think, the name of William M'Arthur deserves to be inseparably linked.

On another colonial question—the withdrawal of Great Britain from the Gold Coast—Mr. M'Arthur made a speech earlier in the session of 1874. Mr. Gladstone's administration had been credited with such an intention, and as Mr. Disraeli's government, after the close of the Ashanti war, were considering the best policy to pursue, Mr. Hanbury proposed a resolution on May 4th, "that in the interests of civilization and commerce, it would not be desirable to withdraw from the Gold Coast." To this Sir Wilfrid Lawson proposed an amendment, recommending withdrawal, and a long debate ensued. Mr. M'Arthur spoke at some length and with much vigour. Incidentally he defended the missionaries against some aspersions thrown out in the course of the discussion, and vindicated the general character of British colonization. On the abandonment of the Gold Coast, a policy advocated by Sir Wilfrid Lawson, Mr. John Holms, Mr. H. Richard, and others, he said, amongst other things :

If we withdraw from the Gold Coast, it would be most disastrous to our prestige and power, and most injurious to the natives. He had no hesitation in saying that the moral influence which Great Britain had exercised on the coast had extended far beyond our protectorate, and was every day increasing. He believed our protectorate had been useful and satisfactory to the inhabitants. He

trusted we should not leave the country under any circumstances, believing that we were destined not only to confer still greater blessings on the Gold Coast, but to carry them far into the interior.¹

While attentive to his parliamentary duties, Mr. M'Arthur's engagements outside the House of Commons increased rather than diminished. No wonder that he enjoyed the weekly rest and religious refreshment which the Divine Sabbath law secured him, and of which he thankfully availed himself. The "Sundays" in his diary are not blanks, but have their record. Now it is noted that the Rev. W. H. Taylor, the superintendent minister, "preached a beautiful sermon"; and again, the Rev. J. S. Haworth, the junior, "gave a lovely discourse." The Lord's table was not forsaken, and sometimes, after giving the name of the preacher and the character of the discourse, he records, "I remained for the prayer-meeting." On such occasions, after the full service had concluded, and some of the more earnest ones had remained behind to pray, the voice of the member for the borough might be heard engaged in fluent, extempore prayer, preceded or followed in the same exercise, it might be, by "a brother of low degree."

His week-day engagements this year were as miscellaneous as ever. In a school for the education of ministers' daughters, then recently established in London, he took an active interest, and had the happiness of having his own wife with him on the committee of management. The record for one day may be given as a specimen of his engagements.

1874. *Mar. 27th.*—Drove in this morning with Mrs. M'Arthur; called on Mr. Budgett. Mission House, to a committee about the sale of the premises. Court of Aldermen; committee at Mansion House respecting a magistrates' club; deputation to Home Secretary at three; House until 6.30; drove to a meeting of the Per-

¹ *Hansard*, vol. ccxviii., p. 1640.

missive Bill people in relation to their Temperance Hall, Blackfriars Road. At ten o'clock drove to Reform Club, dressed, and went to the Countess of Waldegrave's—a very brilliant party. Home after twelve.

In June Alderman M'Arthur escaped for a few days from his parliamentary and other duties, and went to Dublin to attend the committees of the Irish Methodist Conference. While in Ireland, amongst other things, he exerted himself with characteristic energy on behalf of the "Worn Out Ministers' and Ministers' Widows' Fund." It had only been separated a few years before from the English fund, and, like the Hellenistic murmurings in apostolic days, that "their widows were neglected," Mr. M'Arthur complained that in the division of the common fund the clerical treasurer dealt rather hardly with Ireland. For him, on the score indicated, Mr. M'Arthur had, he wrote to one of his Irish friends, "a rod in pickle." Whether, as St. Paul threatened to do, he ever "came with a rod," is questionable, but it is certain that with a warm heart and a liberal hand he gave special help to an object which greatly needed and eminently deserved it.

At a breakfast which he gave in Dublin to ministers and laymen assembled in connexion with the Conference, leading the way with a donation of his own of £1,000, and £500 from his brother, and inspiring the meeting with his own generous spirit, £10,000 was subscribed in the room. The notice of this meeting in his diary makes no mention of his own liberality.

1874. *June 16th, Dublin.*—This morning I gave a breakfast to the Conference and laymen of the committee, at the Shelbourne Hotel. Addresses were delivered by the President and others on behalf of the Worn Out Ministers' and Ministers' Widows' Fund. £9,870 was subscribed. A gentleman from Sandymount gave the balance of £130, to make it £10,000. Other subscriptions came in amounting to £80. The result is a cause of thankfulness. In the evening I left Kingstown for Holyhead.

About a month after this he went to Cornwall, and took part in the "Committees of Review" in connexion with the meeting of the British Wesleyan Conference at Camborne.

On September 2nd Mr. and Mrs. M'Arthur, accompanied by their friend Miss Shillington, went to the Continent. After making the usual tour of the Rhine, they crossed into Switzerland. From Lucerne they proceeded to the Engadine and the Tyrol. With the scenery through which they passed in these regions, their emotions of admiration, wonder, and awe were deeply stirred as they gazed upon weird beauty, desolate wildness, and awful sublimity. Crossing Alpine passes under the guidance of Rothaker, "the courier," as he is styled in the diary, whom they brought from Lucerne, they pushed on to Botzau, and thence to Innsbrück. Here they parted with the useful Rothaker, who looked after their luggage, and arranged for the relays of horses which they needed along the famous and ancient Tyrolese roads which they travelled. From Innsbrück they proceeded to Salzburg, and thence—part of the way by the Danube—to Vienna. The return journey to London was made by Munich, Strassburg, and Paris. After an absence of six weeks, Mr. and Mrs. M'Arthur returned to 1, Gwydyr Houses, she to engage in quiet good doing at Brixton, he to do with his might what his hand found to do in the varied activities which occupied his time before.

In 1874, Mr. M'Arthur lost two of his choice Irish friends by death. On April 2nd, Thomas Averell Shillington, J.P., died at his residence, Tavanah House, Portadown. He was a man of high religious and moral character, of superior intelligence, and in business matters energetic and active. He occupied a prominent position in Portadown as Town Commissioner, and

sometime chairman of the board. He occupied a seat on the senate of the Queen's University, Ireland, by appointment of the government, as the representative of the Irish Methodists, of whom he was one of the most widely known and influential. His wife was a sister of Mr. Johnstone of Lurgan, by whom William M'Arthur was first employed after leaving Enniskillen. Mr. Shillington's sister was married to Mr. M'Elwaine, of Coleraine, and was Mrs. M'Arthur's stepmother. Between the London merchant and alderman and the Portadown manufacturer and magistrate a genuine friendship existed, which after the death of the latter was continued by the former to the children of his friend.

A little before 1874 closed, on December 27th, Mr. M'Arthur suffered a bereavement which affected still more closely himself and his wife, in the death of Mrs. M'Arthur's father. In the prosperous town of Coleraine Mr. Archibald M'Elwaine had been for many years engaged in business, from which he retired about seven years before his death, having acquired considerable wealth. He was one of the most respected citizens of Coleraine, and promoted in many ways the commercial, educational, and religious interests of the borough. In his own denomination in the town he sustained the most important offices, and when the handsome new Methodist church and parsonage were erected, he bore about half the cost. By the Irish Conference he was placed on some of its committees for the management of Church finance and temporalities, and he was a liberal supporter of its various institutions. His first wife died several years before their only child, Marianne, was married to William M'Arthur. A brief biographical sketch of this excellent Christian lady was published in the *Wesleyan Methodist Magazine* for 1839.

CHAPTER XI.

1875-1878.

COLONIAL QUESTIONS AND METROPOLITAN BRIDGES.

Public Worship Regulation Act.—Parliamentary Session, 1875.—Sir Arthur Gordon.—Diary Extracts.—Journeys.—Master of Spectacle Makers Company.—Interview with a Convict.—A Happy Christmas.—Session of 1876.—Diary Extracts.—His Motion on the Gambia.—Debate.—Diary Extracts.—Lay Representation in Methodist Conference.—Diary Extracts.—Lord Sandon's Education Bill.—Freeing the Metropolitan Bridges.—Friendships with Rev. W. B. Boyce and Dr. Punshon.—Diary Extracts.—Motion on Ecclesiastical Endowments in Ceylon.—Debate and Division.—Kent, Cork, and Methodist Union.—Parliamentary Obstruction.—Fiji Question again.—Excursions.—At Londonderry.—Diary Extracts.—Motion on Natal Affairs.—Takes his seat in English Conference.

IN January, 1875, at the dinner of the Lambeth Liberal Association, Mr. M'Arthur delivered one of his most important political speeches, a review and a forecast. It was remarkable for its Protestant tone, especially considering the audience and the occasion. While considering the premature dissolution of the last Parliament a mistake of Mr. Gladstone, he consoled himself with the reflection, "If Mr. Gladstone had been in power now, he would not have written his masterly pamphlet on the *Vatican Decrees*, and if Mr. Disraeli had been in opposition last year, Parliament would not have passed that Protestant measure, the Public Worship Regulation Act. He

considered it one of the most important measures that ever became law. It was introduced by Mr. Russell Gurney, but adopted by government, and carried through Parliament by majorities which showed that it was approved by the nation, and that the nation was Protestant to the core. He gave it his best support, and at every stage his vote helped to pass it into law. He respected the right of the Ritualists to practise ritualism outside the Church of England, but they had no right to turn a Protestant institution into a counterfeit of Rome."

The parliamentary session of 1875 opened early in February. In the preceding session, Mr. Gladstone, although leader of the opposition, appeared in the House of Commons only infrequently and irregularly, except in the case of the Public Worship Regulation Bill. That measure he, like most High Churchmen, intensely disliked, and opposed in Parliament with his old force and fire throughout all its stages. In the session of 1875 he withdrew altogether from the leadership of his party, and Lord Hartington was chosen Liberal leader. Mr. Gladstone's retirement from his accustomed post, the non-introduction of very contentious legislation, and the remarkable moderation of the new leader of the opposition, contributed much to the parliamentary quiet of 1875. As, moreover, Lord Carnarvon was administering colonial affairs in a way that commended itself to Mr. M'Arthur, there was nothing to disturb his equanimity on the special subjects on which he had showed the deepest interest.

In January, 1875, the Hon. Sir Arthur Gordon, K.C.M.G., son of the fourth Earl of Aberdeen, was appointed first governor of Fiji, and on March 17th Mr. M'Arthur introduced to him two deputations, to present to him addresses on his appointment to this office. In

addressing him, Mr. M'Arthur made reference to "the measures that may be adopted in regard to the native population," and expressed an assurance that his excellency "would inspire confidence in the justness and uprightness of British rule." The following extract from the diary refers to this interview :

1875. *Mar. 17th.*—Went with deputation from the Aborigines Protection Society, and one from the Wesleyan Missionary Society to Sir Arthur Gordon. Had, in the interval between the two, some private conversation with Sir Arthur. Gave him my views in regard to endowment of clergy. Promised faithfully that no money shall be given except for educational purposes.

The diary for 1875 indicates his varied engagements, and his anxieties on account of the state of Mrs. M'Arthur's health.

Feb. 10th.—Missionary Committee. The first hour was taken up with testimonies to the worth of poor Wiseman.¹ W. Arthur, Brown of Dalkey, Dr. Rigg, myself, and others spoke.

Feb. 16th.—Went in the morning to Newman Hall's to meet Gladstone. There was a large gathering of Congregational and Baptist ministers ; the only Wesleyans, Mr. Arthur and Mr. Gibson. Several laymen were also present. Conversation very animated, chiefly on ultramontaniam. Gladstone in excellent health and spirits.

Feb. 17th.—Went to the House to support Chambers' motion for legalising marriage with a deceased wife's sister. Defeated by a considerable majority.

Mar. 20th.—Went with Mr. Q. Hogg to a meeting of the Colportage Association, Lord Shaftesbury in the chair. The first resolution was moved by the Earl of Cavan and seconded by me. Lord Aberdeen also spoke.

Mar. 21st, Sunday.—Mr. M. C. Osborn preached a lovely sermon in the morning. Went to the Sunday school in the afternoon. Afterwards went to the Agricultural Hall (Moody and Sankey); greatly impressed with the scene and the services ; stayed a short time in the inquirers' room ; everything was conducted in the most orderly manner. God is greatly blessing the labours of these men.

Mar. 23rd.—Introduced a deputation of the trades of London to

¹ The Rev. Luke H. Wiseman, M.A., general secretary of the Wesleyan Missionary Society, President of the Conference in 1872, died February 3rd, 1875, aged fifty-three years.

the Chancellor of the Exchequer. From Downing Street drove to Christ Church Hospital. In the evening presided at the meeting of the Asylum for Fatherless Children. Thence to House; home at 11.30.

April 21st.—Gave evidence before a committee of the House of Commons in reference to Stockwell Green and the steps I took with the Metropolitan Board of Works. In House, debate on Burials Bill. An admirable speech by Bright. Bill thrown out by a majority of fourteen.

June 17th.—Dined with Mr. Thornton, Clapham; met the Bishop of Ripon and Mrs. Bickersteth. A very pleasant evening.

June 29th.—Went up the river with the corporation, M. Shillington and W. M'Arthur accompanying me. On returning in a boat to Kew found Dobson and Henry with the carriage waiting for me; informed me that Mrs. M'Arthur was seized with a sudden attack. Went by rail direct; found her very ill; sent for Dr. Radcliffe by the advice of Dr. Cronin, who had been with her all day. He arrived at 10.30, had very little hope; but, thank God! the attack was prevented from going further.

June 30th.—My dear Marianne a little better, but still exceedingly weak.

Aug. 14th.—The doctors called, and found Marianne much better; took her for a drive.

Aug. 15th.—Took dear Marianne for a walk in the garden. Dr. Rigg called and sat for an hour.

Aug. 18th.—Went in an invalid's carriage from Waterloo Station; got on comfortably to Stokes Bay and across the Solent; found everything ready at Sandown. Thankful my dear Marianne stood the journey remarkably well.

Aug. 20th.—Dr. Lowder could not express an opinion; will come again on Sunday.

Aug. 28th.—Had a note from Rev. R. N. Young informing me of the death of Rev. C. Prest.¹ Telegraphed regret that I could not be at the funeral, and sympathy to the family.

Aug. 30th.—Rose at five. Came to London. Drove to Coleman Street; Guildhall, twelve; City Mission, four; House, six. Went to class, and to a meeting of Brixton Hill local mission.

Sept. 4th.—Dictated letters to Mr. Ibbetson, and signed cheques until one o'clock. The Bible-woman called; arranged to see her every Wednesday. Reached Sandown. Thankful to find dear Marianne a little better.

Sept. 9th.—Drove with Mrs. M'Arthur to the cottage where the dairyman's daughter lived.

Sept. 11th.—Fixed upon a house at Worthing which I think will be comfortable. Left for London. Found Eliza and the Prices at Raleigh Hall.

¹ Rev. C. Prest was President of the Conference in 1862.

Sept. 17th.—Went to a meeting of Christian workers at Cannon Street Hotel; they placed me in the chair. The President, Dr. Jobson, G. T. Perks, and a large number of ministers were present. Resolved to have a convention in November. Dr. Osborn to be seen, to get his co-operation.

On the following day Mr. M'Arthur crossed over to Ireland, and after transacting business at Coleraine in connexion with the estate of his late father-in-law, he visited Mr. and Mrs. Hughes at Portrush, his father's grave at Londonderry, and the ancestral home at Mil-town. At the end of a week he was back in London, and next morning went to the Isle of Wight, where he "found dear Marianne much better," and not long after this removed with her to Worthing.

On October 6th he ran up to London, and enters in his diary, "Was this day sworn in as Master of the Spectacle Makers Company,"—the particular city guild of which he was a member. Many other journeys to town were taken during his three months' sojourn at Worthing. In addition to the claims of business, such occasions as the presentation of the freedom of the city to Prince Leopold, the Lord Mayor's inaugural banquet, the Lambeth Inundation Fund, religious celebrations, etc., drew him from the quiet of the sea-side to the bustle of the metropolis. One of the more remarkable entries in the diary we give :

Went to Newgate, and had an interview with Wainwright, under sentence of death. Impressed upon him the duty of confession, in order to forgiveness. Left with him a small book, *A Saviour for You*.

On Christmas Eve, Mrs. M'Arthur being somewhat improved in health and spirits, their stay at Worthing was terminated, and husband and wife returned to their home at Brixton. Next morning saw them in their own pew joining "in spirit and in truth" in the exercises of public worship, and the evening found them in Raleigh

Hall engaged in the Christmas festivities of a happy family gathering. Of this Mr. M'Arthur writes, "My dear Marianne seemed to enjoy herself as much as it was possible for her to do."

The parliamentary session of 1876 was opened on February 8th by the Queen in person. For Mr. M'Arthur it was busier, and at times somewhat more exciting, than the quieter session of the preceding year. A few extracts from the diary will show some of the subjects which occupied his time, thoughts, and efforts.

1876. *Feb. 8th.*—Went to the House; large attendance; gave notice of a motion on the Gambia question; had a long and interesting conversation with John Bright in the tea room.

Feb. 14.—House; gave notice of bringing the state of affairs in Ceylon under the notice of the House.

Feb. 15.—House at 2.30. Prepared my speech for Exeter Hall, where I was to take the chair; went at 7.30, and spoke thirty-five minutes; was well received. Mr. Dale and Mr. Rogers delivered admirable addresses on disestablishment.

Feb. 16.—House. Brought in a bill for freeing the bridges.

Feb. 21.—Went to House; asked a question relating to the Irish Society. Interesting debate on the Suez Canal. Gladstone delivered a very eloquent speech, but did not touch on the merits of the question. Lowe's speech was not well received; it was truly described by Roebuck as the speech of an Old Bailey lawyer.

Feb. 22.—Went with a deputation to Lord Salisbury on the opium trade; not very encouraging. Debate in the House on the Slave Circular; opened by Whitbread in a calm, convincing speech. Sir H. James gave a very eloquent address. Amendment moved by Hanbury in a good speech.

Feb. 23.—Discussion on a bill to reform the grand-jury laws; voted with the Irish party, although I did not like all the provisions of the bill, but it asserted the principle of taxation based alone on representation.

Mar. 3.—Osborne Morgan's motion on burials occupied all the night. Left House, 1.30; bed, 3.

Mar. 31.—At Chichester laid memorial-stone of new Wesleyan chapel; stopped at Plough Hotel, kept by Dr. Osborn's sister, who has been the mainstay of the society for many years. Back to House, and voted on T. Chambers' motion on convents. Had to wait until 2 a.m., to get select committee on bridges.

April 7.—Meeting at Horns on the Royal Titles Bill. I moved the first resolution, and afterwards took the chair for the railway employes at the Duke of Clarence.

April 10.—House for two hours; returned to Brixton to quarterly meeting of Sunday-school teachers. Back to House; got committee on Bridges Bill at 1.30 a.m. Up this morning at 5.30; bed at 3 next morning; a long day!

April 12.—Missionary Committee; long discussion about selling Mission House; nothing done. Sent the carriage to poor Whelpton's¹ funeral.

April 13.—Arrived at Ticehurst; saw my beloved Marianne; thankful to find her looking rather better; dined with her. Had a walk with Dr. Newington.

April 16th, Easter Day, Lymington.—Went to church; sermon impressive; remained for the sacrament. Congregational Sunday school at 3. Evening, Wesleyan chapel; heard a good sermon.

April 18th, Freshwater.—No one in the hotel that I know, except Lord Robert Montague. Sat half an hour in his apartments; was introduced to Lady Montague.

April 19th.—Prepared my speech on the Gambia question. Long walk past Tennyson's place. Received a note from Miss Newington to say that my dear wife was a little better; thank God for this!

April 26th.—House at 4. Debate on Women's Suffrage Bill; capital speech by Bright; large majority against.

April 27th.—Toll-bridges committee met; appointed Stansfeld chairman.

On May 2nd Mr. M'Arthur moved the following resolution in the House of Commons: "That it is expedient that the British possessions on the Gambia be placed on a satisfactory footing, and that, in the interests of commerce, communication be opened up by the river with the interior of Africa."

His speech on this subject, which occupies about nine columns of *Hansard*, shows that he thoroughly mastered the question. He especially protested against the project which had been entertained from time to time for many years, of ceding the settlement to France in exchange for some unimportant place on the Gold Coast. "He trusted that no government would again attempt to hand over to a foreign power some fourteen thousand of

¹Mr. W. T. Whelpton was sometimes associated with Mr. M'Arthur in religious work. He died at home of fever taken at Rome.

Her Majesty's subjects without asking their consent, and that they would not surrender for imaginary advantages one of the noblest rivers of Western Africa."

The motion was seconded by Sir William Edmonstone, who had a personal knowledge of the settlement, and who once "took a thirty-gun frigate up the Gambia, which showed that it was a magnificent river that we ought to maintain."

Mr. Lowther, Under Secretary for the Colonies, replied on behalf of the government. With regard to the negotiations with France for exchanging the Gambia for a French settlement, he said "they had been definitely abandoned." While admitting that Mr. M'Arthur's account of the settlement on the Gambia "was, in many respects, quite accurate," he thought that on some points, especially on the comparative healthiness of the place, there was "a little over-colouring." Although the river was navigable for five hundred miles, yet the unhealthiness of the districts through which it flowed and the constant wars amongst the native tribes made it difficult to extend trade in the direction of Timbuctoo. He promised, as the colony was to be retained, that the government would consider how best to improve its resources. With this assurance Mr. M'Arthur was satisfied, and withdrew his motion.

May 2nd.—Brought forward my motion on the Gambia ; got on tolerably well ; Lowther gave a satisfactory reply.

May 8th.—At Stockwell Training College ; Lord Granville, Forster, Mundella, Cowper-Temple, and myself spoke.

May 12th.—Reached Belfast this morning ; Carlisle waiting for me with his carriage. New church¹ opened ; Dr. Punshon and the President, Dr. Gervase Smith, preached. The death of poor Johnstone cast a gloom over the families of Carlisle and Johnstone.

¹ The costly and beautiful "Carlisle Memorial Church" was erected by Mr. James Carlisle, J.P., of Belfast, "in pious remembrance of an only son."

May 24th. Had a large party at the Court of Spectacle Makers ; about one hundred, Lord Kimberley and fifteen members of the House of Commons. Mr. Göschen was admitted a member of the court.

May 25th. Meeting of the Aborigines Protection Society ; Alexander in the chair ; spoke for a few minutes.

May 26th. Meeting of Anti-Slavery Society ; Sir Bartle Frere and others spoke ; was asked to move the resolution about the coolie traffic.

June 2nd. Went to Ticehurst ; thankful to see my dear Marianne looking better ; walked about with her the most of the day.

June 5th. Went to Gunnersbury to dine with H. J. Atkinson. Bunting, Fowler, the Vanners, Sutcliffe, and others were present. Had a long conversation about the committee to meet on the subject of lay representation.

June 6th. Committee met ; long and animated discussion on the question, "That the time has now arrived," etc. ; took part in it ; did not get on well ; no preparation made, which, on such an occasion, is not right. Went to a meeting afterwards at the Green Dragon to consult about the arrangements for to-morrow. Mr. Haydon and Dr. Jobson made speeches to-day advocating that no change should be made. All the laymen, with one exception, advocated lay representation.

June 7th. Committee. Resolution, moved by Rev. E. J. Robinson, seconded by Mr. Waddy, affirming the principle of lay representation. Amendment, moved by Mr. Bedford, for a separate body distinct from the Conference, supported only by seven votes. Original motion carried by eighty-six to three.

June 8th. Committee. Long discussion as to whether the number of ministers and laymen should be equal in the Financial Conference. Amendments moved by Tindall, Atkinson, Osborn, Principle of equality decided by seventy or eighty votes to seven.

This committee was appointed by the Conference on the question of admitting laymen to a place and voice in its composition and deliberations. During Wesley's lifetime the Conference was composed of such persons as he invited to "confer" with him. These were selected by himself, from time to time, from such of his brother-clergymen as co-operated with him in his work, and from those unordained assistants who acknowledged themselves as his "sons in the gospel," and laboured with him as itinerant preachers. In 1766, in referring to the complaint that he was "shackling freeborn Englishmen,"

and to the demands for "a free Conference,—that is, a meeting of all the preachers, wherein all things shall be determined by most votes"—he remarked, "It is possible, after my death, something of this kind may take place; but not while I live." In 1784 he executed a Deed-Poll, and enrolled it in Chancery, in which he gave legal definition and identity to the Conference by constituting one hundred preachers, whose names were given, as "the yearly Conference of the people called Methodists." The deed provides for the perpetuation of the hundred by prescribing the method by which vacancies are to be filled up, and ordains that "no person shall be elected a member of the Conference who hath not been admitted into connexion with the Conference as a preacher and expounder of God's holy word for twelve months." The members of this Legal Conference, through a feeling of ministerial brotherliness, have, however, from the first permitted their brethren not in the hundred to meet, discuss, and vote with them in the transaction of business. What was thus done by the larger body, the hundred has annually adopted as its own acts by a separate and final vote, and has thus given to it legal validity. This co-operation, not of two distinct classes, but of two sections of one class—ministers in the hundred, and ministers eligible for the hundred—did not interfere with the homogeneity of the Conference. The problem to be solved by the proposal of admitting others than "preachers and expounders of God's holy word in connexion with the Conference" to that assembly was to do this without violating the letter and spirit of the Deed-Poll. It obviously could only be done by admitting them to the outer Conference, and validating the acts of that body by the confirming vote of the hundred, the only Conference to this day known to the

courts of law. In its "representative session" the larger body is now a mixed Conference.

The movement which resulted in the admission of laymen began with the ministers themselves, and was neither preceded nor accompanied by any agitation of the laity. The first committee on the subject was appointed by the Conference of 1874. As a result of its report, the Conference of 1875 passed a resolution declaring that "the time is approaching" for devising a plan for lay representation in the Conference. It appointed a committee for this purpose, and instructed it to take legal opinion as how this was to be done in harmony with the Deed-Poll, the instrument which secured to the Conference legal guarantees in appointing ministers to the pulpits of the connexion. This was the committee referred to in the extracts from the diary last given. The plan devised left inviolate the scriptural functions of the pastoral office, matters connected with which were still to be transacted by ministers exclusively in a "pastoral session." The laymen were admitted to the "representative session" of the Conference, to which were committed questions of finance, economies, institutions, and all the temporalities of the Church. At the ensuing Conference (1876) the scheme was adopted in an assembly exclusively ministerial by three hundred and sixty-nine votes to forty-nine. The new system came into operation at the Conference of 1878, and has, upon the whole, worked remarkably well.

June 12th.—Met Mr. Blyth and Mr. Roche about the bridges ; House, four. Dined with Library Committee, Lord Mayor and sheriffs present ; sat next to Matthew Arnold, greatly interested in his conversation. Returned thanks for House of Commons.

June 16th.—House. Met Cubitt, Lord G. Hamilton, and others about the Bridges Bill ; hope to get matters satisfactorily arranged.

June 19th.—House, four ; debate on Lord Sandon's Education Bill. Alexander was to have spoken, but did not get the opportunity ; sorry for this.

June 22nd.—Took chair at Rev. G. Murphy's ; greatly interested in the addresses ; quite a lovefeast. Went back to House ; got Bridges Bill through second reading and a committee appointed. Left at two in the morning.

June 28th.—Committee on Bridges Bill at one ; elected Mr. Stansfeld chairman. House, four ; divisions on Intestacy Bill.

July 12th.—Missionary Committee. Bank of Australasia. House, four. Theological Institution Committee, six ; got a sub-committee to look at the Irish case. Newman Hall's at eight, to meet Gladstone ; a large number of Congregational ministers present.

July 13th.—Committee on lay representation. Court of Common Council in relation to toll bridges. House ; long interview with Speaker, Stansfeld, Goldney, and Sir J. Hogg about Bridges Bill. Remained until 2.30 a.m. ; had to postpone it.

On July 20th Mr. M'Arthur managed to get away from his parliamentary and other London engagements, and went to Nottingham, where he attended the "committees of review," which were held in connexion with the session of the Wesleyan Conference in that town. In these committees he took an active part for four or five days, after which he returned to London and re-engaged in his old activities.

Aug. 3rd.—Office, eleven ; Bank of Australasia, twelve ; City Bank, one. House ; debate on Education Bill ; new clause introduced by Lord Sandon violently opposed ; adjournment moved six times ; six or seven divisions ; remained until after four.

Aug. 4th.—Left early for Ticehurst. Found my beloved Marianne looking much better ; very hopeful, through the Divine blessing, of her recovery ; had a drive with her through a beautiful country.

Aug. 5th.—House ; was in time for the third reading of the Education Bill.

This was a government measure, introduced by Lord Sandon, Vice-President of the Committee of Council, and at first was favourably received by many on the opposition side of the House. It passed the second reading by 356 votes to 78, and the third by 110 to 46, and received the royal assent on August 15th. It did not profess to be an "Amendment Bill" of the act of 1870, like Mr. Forster's bill of 1873, but rather an addi-

tion to that act, carried out upon the same lines of policy. As this measure, and that of 1870, which it supplements, form together the bases of our composite system of national education, its provisions need not be specified here. In its passage through the House of Commons it gave rise to important debates on amendments moved severally by Mr. Mundella, Mr. H. Richard, Mr. Pell, Lord Robert Montague, and the Marquis of Hartington. That of the latter was the most important, as he was the leader of the opposition, and, in its earlier stages, was not unfriendly to the bill. His amendment declared that "principles have been introduced into the bill since the second reading which were not then mentioned or contemplated by the House." He objected especially to the clause which relaxed the conditions on which grants were to be made to denominational schools as disturbing "the settlement of 1870."

In these important debates Mr. M'Arthur took no part, and only spoke a few times in committee, although he voted according to his judgment and conscience. His brother, the member for Leicester, whose views on national education were identical with his own, spoke more frequently on Lord Sandon's bill. Although at the second reading Mr. Alexander M'Arthur failed in "catching the Speaker's eye"—rightly called "a difficult ophthalmic achievement," especially to private members—yet he found opportunities afterwards, and spoke with a moderation and fairness almost judicial in its spirit and tone.

The bill in 1876 which occupied much of Mr. M'Arthur's thoughts and time was the "Toll Bridges (river Thames) Bill," introduced by himself. Its object was to free from toll six or seven bridges within the metropolitan area, three of which communicated locally with his own borough of Lambeth. The most im-

portant was Waterloo Bridge, in the very heart of busy London, to free which efforts had been made unsuccessfully for forty years. To free the bridges and provide for their future maintenance an immense sum of money had to be raised in some way. The claims and wishes of such powerful bodies as the Corporation of London, the Metropolitan Board of Works, and the county authorities of Surrey and Middlesex, each of which had a *locus standi* in the question, had, moreover, to be encountered and considered. A "Free Bridges Association" had been formed, a deputation of which Mr. M'Arthur introduced to the Metropolitan Board of Works, and, acting as their spokesman, urged upon the board the duty of undertaking this work. The result was that a bill was brought into Parliament in 1873, by direction of the board, which proposed to free the bridges by an extension of the coal and wine dues. As the government refused its sanction to this method, the bill was withdrawn. In 1876 Mr. M'Arthur brought in his bill, which passed the second reading on June 19th, and was sent, as is usual in legislation of this kind, to a select committee. It probably would have become law but for the city corporation, which objected to the rating area and to the commissioners to be created by the bill. As the measure affected beneficially the social and material, and in some respects the moral, interests of the industrial poor, the philanthropic Lord Shaftesbury wrote to the *Times* in its support. In his lordship's letter he pointed out "the value and importance of the measure to the working classes of London." "This bill," he continued, "should be, not a supplement only to Mr. Cross's great and praiseworthy efforts for the improvement of labourers' dwellings, but actually the companion of it." He further showed that workmen "would prefer the most crowded, inconvenient, and

unhealthy domiciles to far better ones to be reached by the payment of a daily toll," and concluded by imploring the corporation to "assent to a measure so likely to be beneficial to the social condition of the people of our great city."

A diary record, made the day before Parliament was prorogued, tells what became of Mr. M'Arthur's bill :

Aug. 14th.—House ; moved for the discharge of the Toll Bridges Bill.

It may be stated now that in the next session of parliament Sir James M'Garel Hogg, chairman of the Metropolitan Board of Works, introduced the "Metropolis Toll Bridges Bill." It was "backed" by Alderman M'Arthur, as it was substantially his own bill of the preceding session. It passed both Houses, and received the royal assent on July 12th, 1877. To the two Ulstermen this consummation of their efforts must have been a matter of sincere gratification, and perhaps of honest pride. More than a year afterwards, when the act came into operation, and the flow of traffic over the bridges of the Thames was as free as the waters beneath the arches, an article appeared on the subject in the leading journal, which failed, inadvertently, to give honour to one to whom honour was due. This omission called forth a letter, which was inserted by the editor, signed "Robert Applegarth and John Edwards, Hon. Secretaries, Free Bridges Association." They say that "to Alderman M'Arthur's unwearied exertions the accomplishment of the work is mainly due." They conclude a long narrative in these words :

Mr. M'Arthur's bill would have passed into an act during the session of 1876 but for the unfortunate rivalry of the Metropolitan Board and the City of London, as to the body that should carry out the work. The board's bill was a revival of the bill of the previous session, and the agreement between the board and the

counties, negotiated by Mr. M'Arthur, was the basis on which it passed into law.

We hope you will insert this, in justice to an absent gentleman, who has been mainly instrumental in affecting a most useful work for the public benefit.

Mr. M'Arthur's relations with the ministers of the Brixton Hill circuit were always happy, and pre-eminently so in 1876. The diary gives evidence of his enjoyment of the pulpit ministry of the Rev. M. C. Osborn, and of the preaching of his colleagues, but especially that of the Rev. William Gibson, now widely known through his evangelistic work in Paris. This year his near neighbour, the Rev. W. B. Boyce, returned to New South Wales. The loss of a friend of such marked individuality, rich and racy in his conversation, wonderfully well-read and extensively travelled, in whose congenial society Mr. M'Arthur had spent many a pleasant hour, was greatly regretted by him. Happily his place was supplied by Dr. W. Morley Punshon, one of the general secretaries of the Wesleyan Missionary Society, who purchased from Mr. Boyce the house called Tranby, on Brixton Rise. Between the distinguished minister and the distinguished layman there had long existed a high mutual esteem. When Dr. Punshon left England for Canada in 1868, Mr. M'Arthur was the prime mover in raising the valuable 'testimonial which was presented to him; and when Dr. Punshon, by his individual efforts, raised a special fund for providing places of worship at watering-places, Mr. M'Arthur became its treasurer. Their opportunities of intercourse were greatly increased, and their friendship cemented, by becoming near neighbours at Brixton Rise. They interchanged hospitalities, and by the informality of "pop-calls," met together as frequently as was possible for men who lived in an almost constant whirl of engagements and activities.

The year 1877 dawned upon Mr. M'Arthur in due course. Selected extracts, brief and abridged, from his private diary will help us to follow him throughout its course :

1877. *Jan. 1st.*—Had the Raleigh Hall friends, the Osborns, and Punshons. Very pleasant and enjoyable evening to my guests ; felt however rather dull. Dr. Punshon conducted family worship, and prayed very beautifully and touchingly for the recovery of my dear Marianne.

Jan. 7th, Sunday.—Did not venture out to any of the services. Renewed the covenant in my own library ; very solemn times ; greatly humbled before God for past unfaithfulness ; astonished at His wonderful goodness and forbearance ; trust that the remainder of my life will be devoted to His service.

Jan. 29th.—Took the chair at the opening of Dr. Allon's new schoolrooms. Dr. Raleigh and Mr. Rogers gave excellent speeches. Dr. Humphry Sandwith referred to his recent visit to Servia.

Feb. 8th.—Houses met at two ; magnificent display in the Lords. Heard Lord Granville there, and Lord Hartington in the Commons. The latter spoke remarkably well.

Feb. 13th.—House ; Fawcett's motion on India ; Lord G. Hamilton made a very able speech.

Feb. 16th.—House, four. Debate on Gladstone's questions ; attacked by Chaplin ; triumphantly refuted by Gladstone ; House very much excited.

Feb. 24th.—A gathering from all parts of the circuit to consider about building chapels at Penge and Thurlow Park ; about £5,000 subscribed.

Mar. 8th.—Wrote to *Londonderry Sentinel* about Irish Society.

April 19th.—Took chair at Lay Mission Breakfast ; £800 subscribed ; General Fisk and Mr. Hoyt, of New York, spoke. Went with deputation of railway servants to Sir C. Adderley ; House, four ; got Bridges Bill through at 1.30 morning.

April 23rd.—House ; had a question to ask. Presided at a meeting at City Road Chapel to commemorate the laying of the foundation stone a hundred years ago ; General Fisk made a good speech.

April 25th.—Went to Royal Society ; leading scientific and literary men of England were present. Saw Tennyson for the first time, and was much struck with his appearance.

On May 1st Mr. M'Arthur brought before the House of Commons the question of ecclesiastical endowments in Ceylon. In that colony there was no established

Church, but out of the revenues of the island £14,000 a year was appropriated to the Bishop of Colombo and the chaplains under him who ministered to the army and civil servants, and to the Presbyterian ministers who rendered similar service. No grants were made, or asked for, by the missionaries of the Church Missionary Society, or by the Wesleyan or Baptist missionaries, but a small subsidy was given to the Roman Catholics. This state of things had long caused dissatisfaction in the island. In 1854 a great debate took place in the Legislative Council on the question, and a motion against the system was proposed by the Queen's Advocate. The voting was five for the resolution and seven against. The question was again brought before the council in 1871 by Sir Coomara Swamy, a Hindu member, in a remarkable speech, but no division was taken. Again, in 1876, a resolution in favour of abolishing the endowments commanded six votes for, as against ten in support of their continuance. The governor, Sir W. H. Gregory, voted with the minority. The principal arguments in favour of subsidizing the two denominations was that government was in duty bound to provide for the religious necessities of its soldiers and civil servants, and that when Great Britain took over Ceylon from the Dutch, an agreement was entered into to maintain the Dutch Presbyterian ministers in Ceylon. The chief arguments on the other side were that the subsidized Churches were a small minority of the Christians of Ceylon, and a mere fraction of the entire population of the island, and that it was not only unjust, but impolitic, and indeed scandalous, to tax more than two millions of Buddhists, Hindus, and Mohammadans to provide a bishop and chaplains for thirteen thousand well-to-do Christians. In addition to the movement against the endowments within the council,

meetings were held, and memorials presented to the government by influential sections of the European community in the colony. Amongst the memorialists were the Wesleyan ministers of the South Ceylon district, which fact probably influenced Mr. M'Arthur in the action which he took. An unfortunate appointment of a young clergyman to the bishopric of Colombo gave considerable impetus to the agitation in the island. This high-handed juvenile dignitary greatly harassed the excellent missionaries of the Church Missionary Society, and made himself offensive to ministers of other denominations. This, to say the least, was indiscreet, considering that before his appointment the executive council itself, upon the resignation of Bishop Claughton, sent a request to the imperial government, that no successor should be appointed to the see, and that Colombo should be placed, as it was before 1845, under the Bishop of Madras.

The resolution which Mr. M'Arthur moved was as follows: "That as the members of the Anglican and Presbyterian Churches in Ceylon constitute a small part of the population, and the great majority of the inhabitants are Buddhists, Hindus, and Mohammadans, this House is of opinion that the payment out of the revenues of the colony of annual subsidies to the ministers of those Churches inflicts great injustice and occasions serious discontent, and ought therefore to be discontinued."

The speaker had no difficulty in showing, from the census returns, that the members of the Church of England numbered 10,379 (including those of the Church Missionary and Propagation Societies, not subsidised); the Presbyterians, 3,101; while the aggregate of Buddhists, Hindus, and Mohammadans amounted to 2,158,595. It was also easy to show from the evidence laid on the

table of the House, that "serious discontent" existed in the island. The only parts of the resolution about which any difference of opinion could be expressed were that the state of things referred to constituted a "great injustice," and "ought therefore to be discontinued."

In the short debate which followed seven members took part ; amongst them, Mr. J. Lowther, Under-Secretary for the Colonies, Mr. Knatchbull-Hugessen, his predecessor in that office, and Sir Stafford Northcote, Chancellor of the Exchequer. The government opposed the resolution, mainly on the ground that they were bound to provide for the religious necessities of the military and civil services, and that in India and Ceylon they were obliged to meet the cost out of the revenues of these countries. The division list showed, ayes, 121 ; noes, 147. Majority against the motion, 26.

The following entry appears in the private diary :

May 1st.—House. Brought on my motion about Ceylon. Got a good hearing ; spoke with ease and freedom from embarrassment. Dr. Punshon and a few friends were down.

Mr. M'Arthur spent the Whitsun recess in Kent. In June he went to Cork to attend the sittings of the Irish Conference, which that year admitted laymen for the first time. He was elected a representative by the committee of the Belfast college, which was possible under the new constitution. He was not a silent or inactive member in the exercise of his new functions. Thus he writes :

June 27th.—Spoke in the Conference about half an hour on the question of union with the Primitives. Proposed a scheme which was approved by resolution. Upwards of £1,000 a year for six years was subscribed. Thankful that God has made me one of the instruments for the accomplishment of this work. I trust it will result in His glory and the good of Ireland.

He attended the committees of the English Conference at Bristol, and after getting back to the House

of Commons, he saw the portentous novelty, parliamentary obstruction, practising its new-found powers to destroy the South Africa Bill. The House was in committee, and, in order to get the bill through that stage, the sitting was continued during the livelong night until six o'clock next morning. During the sitting, Mr. Parnell spoke fifty-five times, and in the divisions in which he and Mr. Biggar acted as tellers, sometimes two or three went into the lobby with them, and on one occasion only one.

July 30th.—House. The government were very much thwarted by the Home Rulers, Parnell and Biggar.

July 31st.—House. Found the government determined to sit up all night to pass the South Africa Confederation Bill.

On August 7th the question of Fiji came unexpectedly before the House. In committee of supply, £53,000 was asked for to defray sundry expenses "in certain colonies." Sir Charles Dilke, who complained that no papers were furnished relating to Fiji, moved a reduction in the amount, and censured the mode of taxation introduced into that new colony by Sir Arthur Gordon, and prided himself upon having divided the House against annexation, on the ground that the colony would be a failure and a financial burden to England. The Under-Secretary for the Colonies made an explanatory statement, showing that if the colony, not yet three years in existence, was not at present self-supporting, it was because of the great plague of measles, which swept away one-third of the inhabitants just about the time that annexation took place. In the brief debate which arose upon Sir C. Dilke's amendment, the longest speech was made by Mr. Parnell, whose knowledge of the question may be judged of by the fact that he spoke of Fiji as "an island." Amongst other things, he said: "The government, having failed to convert the people of Ire-

land, were trying to convert the people of a smaller island, although it was farther off." Mr. M'Arthur, whose knowledge of the question was full and accurate, made only a few observations.

He believed that the House might safely leave the welfare of the native race in the hands of the present governor, who had acted with great ability and judgment. The colony had made great strides in trade and prosperity during the last few years. Unfortunately its progress was arrested by the death of 30,000 of the natives from the epidemic of measles ; but it was recovering, and trade was much more flourishing.¹

A very pleasing picture of Fiji under British rule during the first two or three years is given in that charming book, *At Home in Fiji*, by C. F. Gordon Cumming. In 1881, seven years after annexation took place, Fiji was visited by two grandsons of the Queen, Prince Albert Victor and Prince George of Wales ; and in the book which records that visit will be found an account of the progress of the islands for that period.² These two works afford ample evidence of the wisdom of the policy advocated by Mr. M'Arthur, and show that his highest expectations have been fully realized.

Parliament was prorogued, and a fortnight after that he went with Mrs. M'Arthur to Ilfracombe. About the middle of September we find him at Aberdeen at the Social Science Congress. In November we see him "devising liberal things" for a "college scheme for Sydney." "Alexander and I," he records in the private diary, "promised £1,000 each ; I hope others will assist." The following is the entry for Christmas Day :

1877. Dec. 25th.—Dear Marianne wonderfully well to-day ; went to chapel at eleven ; afterwards she drove with Mrs. Bennett to Tulse Hill House. We dined at Raleigh Hall.

He began the year 1878 in Londonderry, where he

¹ *Hansard*, vol. ccxxxvi., p. 588.

² *The Cruise of H.M.S. "Bacchante,"* vol i., pp. 630-675.

arrived the last day of the old year, to take part in the opening of the new bridge on New Year's Day, as one of the deputation of the Hon. the Irish Society. The first of the following extracts refers to this event :

1878. *Jan. 1st.*—The ceremony of opening Derry Bridge took place to-day. The procession was formed at 11, Waterlow wearing his orders and gown, with three members of the Court of Common Council. Dinner in the evening in the Town Hall ; was not called up until eleven o'clock ; did not get on satisfactorily. During the day I went to see my father's monument.

Jan. 8th.—Large meeting of constituents at Peckham. Lawrence spoke first, and had a good hearing ; I did not get on satisfactorily.

Jan. 17th.—Houses opened. Heard Queen's Speech in Lords ; debate in Commons on amendments by Mitchell Henry.

Jan. 22nd.—Meeting at Angel ; rather noisy ; dwelt on Eastern Question ; tolerably well heard.

Jan. 28th.—House. Debate on Chancellor of Exchequer's asking for six millions.

Jan. 31st.—Early at House to secure a seat. Debate on Eastern Question ; Bright made a magnificent speech.

Feb. 1st.—House at two to secure seat ; dined at home with my dear Marianne.

Feb. 6th.—Meeting at Carter Street ; packed by a rabble, brought for the purpose of disturbance. Platform stormed ; in the *mêlée* I lost my watch and a diamond pin which I valued very highly. 'Thank God ! I escaped unhurt.

Feb. 22nd.—Sunday-school committee, Brixton Hill ; was re-elected one of the superintendents. Returned to House ; Trevelyan's motion ; division after one.

Feb. 27th.—House ; voted for Knatchbull-Hugessen's Colonial Marriages Bill.

May 2nd.—Went to Aldershot ; spoke at foundation-stone laid by Mrs. Whelpton.

May 10th.—A meeting of the Evangelical Alliance at my house ; addresses by Professor Smyth, of Londonderry, Dr. Punshon, Dr. Moffat, and others.

May 20th.—House. Great debate on constitution being infringed by bringing troops from India without the consent of Parliament.

May 23rd.—Several admirable addresses, one of them by Waddy. Division at 2.30, morning.

June 3rd.—House ; division on O'Connor Don's motion for University reform in Ireland ; voted with the government.

June 18th.—Dinner at Cannon Street Hotel to celebrate the jubilee of the abolition of the Test and Corporation Acts. Lord Granville, who was in the chair, delivered two beautiful speeches ; Henry Richard also spoke well.

June 19th.—Voted against Women's Suffrage Bill.

Mr. M'Arthur attended the sittings of the Irish Methodist Conference in June, 1878, having been chosen a lay representative that year, as the preceding one, by the committee of the Methodist College, Belfast. At that Conference a union was effected between the Wesleyan Methodists and the Primitive Wesleyans of Ireland. The latter body, unlike the English Primitive Methodists, who are generally strong dissenters, had their origin in their adhesion to the Irish Established Church. When in 1816 the Irish Conference, following the example of the English Conference of 1795, made provision for administering the Lord's Supper by its own ministers in its own chapels, a minority of the members broke off their communion with it, organized a conference of their own, built separate places of worship, still resorted to the parochial churches for the sacraments, and assumed the title of Primitive Wesleyan. After sixty-two years of separation the two bodies were reunited in 1878, and that without resorting to the expedient of compromise, so generally unsatisfactory. In the financial arrangements which were necessary, as in other respects, Mr. M'Arthur rendered very valuable service. These important events were rapidly recorded by him.

June 24th.—The conference of ministers and lay members met to day. A very animated discussion on the subject of union. Dr. Crook moved the resolution in the report in a very masterly speech.

June 25th.—An animated debate on the union of the two Methodist bodies. Several able speeches were delivered on both sides. I spoke for twenty minutes with considerable freedom; speech well received. I went afterwards to the Primitive Conference, and addressed it on the subject.

June 26th.—Spoke at the Primitive Missionary breakfast meeting. Dr. Pope, our President, was there and spoke. Had a dinner party of forty members of both bodies; interesting addresses were delivered.

June 27th.—Most interesting day. The Primitive Conference by a unanimous vote agreed to the union. A deputation waited on our Conference; addresses were delivered by their president

and several of their ministers, and were responded to by our president, Dr. Punshon, Dr. Rigg, and others. I dined at W. M'Cormick's, and left by the last boat from Kingstown.

On July 26th Mr. M'Arthur called the attention of the House of Commons to the administration of native affairs in the colony of Natal, in moving as follows: "That this House strongly condemns the policy of the local government of Natal in employing the machinery of British courts in that colony for the purpose of legalizing polygamy and validating and enforcing native usages which recognise rights of property in women and children; and this House is of opinion that measures should at once be taken to promote the civilization of the native tribes, and to facilitate their withdrawal from the savage state, and recommends the appointment of a commission to inquire into the subject."

On this motion he made a speech, temperate in tone, well expressed in phrase, and abounding with facts and arguments in support of the allegations made. The resolution was seconded by Mr. Alderman Cotton and supported by the Hon. Evelyn Ashley and others. Sir M. Hicks Beach, who had succeeded Lord Carnarvon as Colonial Secretary, replied. While agreeing with much that was said by the hon. member for Lambeth, he thought that a commission could ascertain nothing that was not already known, and that "in Sir Bartle Frere we had a governor who might be trusted to take the most efficacious measures for promoting the civilization of the natives." Mr. W. E. Forster too, with whom Mr. M'Arthur agreed generally on South African affairs, speaking from the front opposition bench, thought that "the best course would be to give Sir Bartle Frere ample power, and to trust him."

Mr. M'Arthur withdrew his motion; but it would be erroneous to conclude that debates on such resolutions,

when withdrawn or defeated, do not do much towards accomplishing the end aimed at by the movers.

July 26th.—House. Moved a resolution on Natal ; a good house, and was well received ; spoke thirty-five minutes.

Aug. 2nd.—House, four ; remained until 2.30. Division on Lord Hartington's motion. Majority for government, 123.

On August 5th Mr. M'Arthur took his seat in the Wesleyan Conference, which was held at Bradford, and was memorable as the conference at which the new system of lay representation was inaugurated. He was already a member of the Irish Conference, in which the new order came into operation the preceding year. He was the only layman in the United Kingdom who had the distinction of being a member of the two conferences, which honour he continued to hold to the end of his life.

From Bradford he went to Ireland, and paid hurried visits to Belfast, Coleraine, and Portrush. He returned to London on August 10th, and spent much of the following three weeks in arranging for his departure to Australia, to which he went on a long contemplated visit.

CHAPTER XII.

1878, 1879.

JOURNEY ROUND THE WORLD.

Outward bound.—New York.—Chicago.—Salt Lake City.—San Francisco.—Honolulu.—Dropped a Day.—Auckland.—Wonderland.—Edwin Bainbridge.—Volcanic Destruction.—The Chief Tapua.—Tauranga.—Sydney.—The Allens and Boyces.—Honoured by Colonial Parliament and Citizens.—Melbourne.—The Gold District.—Adelaide.—Melbourne again.—Returns to Sydney.—Homeward bound.—Brisbane.—Singapore.—Ceylon.—Aden.—Red Sea.—Cairo.—Venice.—Milan.—Paris.—Home.

IT can scarcely excite surprise that for many years Mr. M'Arthur had set his heart upon visiting the Australasian colonies. In them were situated the mercantile houses of which he was the head, begun by his brother, and some of them managed by resident partners who were of his own near kindred. As a practical politician, a philanthropist, and a Christian propagandist, he had long taken a deep and intelligent interest in the colonies of Great Britain; and believing that Anglo-Saxon colonization, notwithstanding some evils and drawbacks, was a blessing to mankind, he contributed not a little towards adding, in the case of Fiji, a new colony to the empire of the unsetting sun. His commercial relations with Australia and New Zealand, his connexion with the Colonial Institute, his interviews and correspondence with distinguished

colonists, and his thorough knowledge of missionary operations amongst both white and coloured populations, so influenced him, that, for many years, his studies, sympathies, and even his imagination, were busy with the colonies and colonial questions. To go for the first time to the ends of the earth after one had completed his sixty-ninth year would be to many men next to an impossibility, but not to him. His activities were still so constant, his physical and mental vigour seemingly so unimpaired, and his fund of energy apparently so exhaustless, that neither he nor his friends had troubled themselves much with the thought that a journey round the world was undertaken when the traveller had already entered upon the last of the proverbial "threescore years and ten."

His arrangements were to go to New Zealand and Australia by New York and San Francisco, and return by Galle and the Red Sea, and that his nephew, Mr. William A. M'Arthur, then a youth, now M.P. for the St. Austell division of Cornwall, should accompany him. On August 29th he had an affecting parting with Mrs. M'Arthur at Tunbridge Wells, where she was to continue until his return. "She bore it," he wrote, "better than I expected; I felt it very keenly." By means of his diary we are able to follow him throughout his entire course.

1878. *August 31st.* On board the "*Scythia*."—I commence a journey to Australia which I have long contemplated. My nephew, William A. M'Arthur, accompanies me. Alexander came on board at Liverpool to bid us good-bye; so did Rev. G. S. Weston and Mr. Fowler. Nearly 400 passengers. Glad to find that Sam Waddy is a fellow passenger; he will keep us all alive.

Sept. 1st, Sunday.—Reached Queenstown. Waddy and son went on shore, and heard a good sermon at the Wesleyan Chapel. We did not leave the boat.

Sept. 3rd.—Read the *Life of Dr. Guthrie*. Have pleasant recollections of meeting him frequently at John Chubb's.

Sept. 5th.—Anniversary of our wedding day. Sorry to be away from my dear Marianne; she is constantly in my thoughts. Read *Greville's Memoirs*.

Sept. 8th, Sunday.—Captain read prayers. The Bishop of New York was present; surprised he did not preach. Read *Life of Norman M'Leod*; much profited.

Sept. 10th. New York.—Arrived at 3.30. Thank God for a safe and pleasant voyage.

Mr. M'Arthur remained in New York a few days, seeing friends, notwithstanding that he was suffering with swollen cheek and gout in one foot. Kindness and hospitality were showed to him by Mr. Anderson Fowler, who sought him out at his hotel, having been apprised of his coming by his father-in-law, the Rev. William Arthur, of Clapham. When he reached Chicago he was entertained there by a brother of this kind friend and of the Mr. Fowler who saw him off at Liverpool. They belonged to a family of five brothers, well known as a mercantile firm on both sides of the Atlantic. They came originally from Ulster, and were liberal supporters of religious institutions, especially those which contemplated the good of their native land.

After a short stay at Mr. Fowler's, of Chicago, the two travellers continued their long railway ride over desolate prairies, and across the Rocky Mountains, to Utah and the Sierra Nevada, on to California. They must have felt a new sensation when they became aware of another peril added to the old familiar dangers of the rail in England. Four days after leaving Chicago the train was joined by a guard of seventeen soldiers, "as fears were entertained of an attack upon the train by robbers." As they approached Salt Lake City, Mr. M'Arthur had some conversation in the car with a Mormon elder, who told him that he had only "three wives and thirty children, but hoped before he

died to have fifty." In "the city of the saints" he saw the residence of the then recently deceased Brigham Young, the huge Mormon tabernacle, and a temple of white marble in course of erection. On the 25th of September he entered San Francisco, after a railway journey from New York of 3,000 miles.

He remained five days at San Francisco, and as his exertions in sight-seeing at the Mormon city did not help to remove the attack of gout, he was obliged, as at New York, to call in a doctor; but, with all this, he managed to see something of the capital of California, including "the Chinese quarter." As, moreover, the newspapers had announced his arrival, not a few waited on him at his hotel. "Interviewers" plied him with inquiries on "the state of parties in England and on the Eastern question." A "Derry-man," the type of a widely distributed class, presented himself. The sons of two gentlemen known to him in London called upon him. For one of them, who had failed to get employment, he obtained a situation through the Derry-man. Another, who told him of the sad state of morals at San Francisco, he advised to take Proverbs iii. as the rule of his life. He was much pleased to meet with his friend the Rev. William Gibson, then upon a holiday tour, and to see and hear preach the popular Rev. Thomas Guard, of the Methodist Episcopal Church, formerly of Ireland.

Mr. M'Arthur and his nephew embarked at San Francisco in the s.s. *Australia* for New Zealand. A few extracts from the diary will show how it fared with him on the voyage.

1878. Sept. 30th. On board the "*Australia*."—Introduced to the commander, Captain W. Cargill. Sailed at twelve; view of the city and of the "Golden Gate," as the harbour is called. A Chinese crew, sober and industrious. A great cry is raised against the

Chinese in San Francisco, but I do not see how they could do without them.

Oct. 1st.—Most of the passengers sick. Thankful to be well; gout entirely gone.

Oct. 3rd.—Very heavy swell. Have read Cooper's *Path-finder*, and have begun Warren's *Ten Thousand a Year*.

Oct. 6th, Sunday.—Mr. Gunther, Canon of Sydney, preached faithful, practical sermons. Have had friendly intercourse with him. A profitable Sabbath.

Oct. 7th.—Sighted the Sandwich Islands; arrived at Honolulu. Mr. Waterhouse was waiting for us; drove us through the town to his residence. Mrs. W., I found, is the daughter of an old friend, Mr. Pinder, of Burslem.

Oct. 8th.—Greatly pleased with the town, which is healthy and thriving. Was introduced to the chief justice and attorney-general, both Englishmen. Mr. Waterhouse told me that the king expressed a wish to see me; but as we sailed at 10 o'clock, it was too early to call on him.

Oct. 9th.—Wind fair, sea calm; nothing could be more enjoyable than the voyage. Had a conversation with Mr. Gunther on the state of religion in the colonies. Glad to find that the Church of England is active and useful.

Oct. 10th.—Made 300 miles during the last twenty-four hours. The postmaster kindly gave me letters addressed to me to Auckland. A great treat, but disappointed there were none from Tunbridge Wells. A letter from Sir Arthur Gordon, written under the impression that I am about to visit Fiji. Doubtless I should get a cordial reception; but I do not want to be lionized. Night beautiful; moon transforming clouds around her into floating islands of light.

Oct. 12th.—A long conversation with Mr. Spencer, American consul-general for Australia. He was formerly in the Methodist ministry.

Oct. 16th.—Alongside the Samoan group. We could discern large groves of cocoa-nut trees and native houses.

Oct. 18th.—Sighted the Friendly Islands. Pleased at even a distant view of islands where the gospel has had a glorious triumph.

Oct. 19th.—Read *The Last Days of Pompeii*, by Lytton. It recalled my visit there a few years ago with dear Marianne.

Oct. 21st, Tuesday.—This day should be Monday, but we have dropped a day to accord with the time of the southern hemisphere.¹ Sighted New Zealand at noon; arrived at Auckland

¹ Mr. Froude, who sailed round the world in the opposite direction to Mr. M'Arthur's course, found a day instead of losing one, and thus explains it: "When we reached 180° E. long., the captain presented us with an extra day, and we had two Thurs-

about eight. Charles M'Millan and Mr. Larkins were waiting for us. Drove to Charles's, and met with a very cordial reception from his excellent wife. Thankful to have reached this far without accident. The journey has been most enjoyable, especially from San Francisco. Captain and officers of the *Australia* were most attentive. I met a number of interesting people, amongst them, two missionaries to Japan.

At Auckland was one of Mr. M'Arthur's mercantile establishments, trading as "William M'Arthur & Co.," of which the two gentlemen who met him were the resident managing partners. Mr. Charles C. M'Millan, at whose house he stayed, son of the Rev. Gibson M'Millan, was his nephew. Of his own warehouse, he said, "It far exceeded my expectations; is in advance of the colony." He entertained the *employés* at a dinner at which speeches were made, which were reported by the Auckland press, as was also an address which he delivered in the Wesleyan church, Pitt Street. There he worshipped on the Sunday morning, and in the evening attended the service of the Church of England. The clergyman, Dr. Kidd, the son of an Irish Wesleyan minister, told Mr. M'Arthur that he remembered having been in his father's house at Miltown. Telegrams from Sydney brought him an invitation from Sir Wigram Allen to be his guest, a request from the Fijian Agricultural Society to receive a deputation, and an intimation that the mayor and corporation wished to

days, two 8ths of April, in one week. As our course was eastward, we met the sun each morning before it would rise at the point where we had been the morning before, and the day was therefore shorter than the completed period of the globe's revolution. Each degree of longitude represented a loss of four minutes, and the total loss in a complete circuit would be an entire day of twenty-four hours. We had gone through half the circuit, and the captain owed us twelve hours. He paid us these, and he advanced us twelve more, which we should have spent, or paid back to him, by the time that we reached Liverpool."—*Oceana*, chap. xix., by J. A. Froude.

give him a formal welcome. Of the latter he says, "Very kind, but should prefer no demonstration."

More than half his time in New Zealand was occupied in visiting, with Mr. W. A. M'Arthur and Mr. Lar-kins, the strange region of the hot springs, lakes, and geysers, within the "Native Reserves" in the interior of the Northern Island. This volcanic district, grand in its picturesqueness, surpasses in elements of the unfamiliar the most wonderful landscapes which have ever been depicted with pencil or pen. The White and Pink Terraces, two extensive cascades falling over a long flight of rocky stairs, gemmed and bright with crystalized formations, the water of one being of a delicate rose-colour, strangely beautiful themselves, had environments of almost preternatural loveliness. As described by some who saw them, they appeared more like the creations of a weird enchantment than the real product of nature. But in this case "a thing of beauty" was not "a joy for ever." The most marvellous fact related of them is their complete destruction in 1886, a few years after they were visited by Alderman M'Arthur. On the night in which they were ruined by earthquake and a volcanic eruption of Tarawera Mountain, a young life, known to the M'Arthur family, was lost. Edwin Bainbridge, of Newcastle-on-Tyne, was at the village of Wairoa, on Lake Tarawera, on June 10th, 1886, when the Hot Lake district was aroused and convulsed by roar and shock, as if the hour of final doom had come. His hotel, near the shore of the lake, was suddenly assailed by a terrific bombardment of volcanic stones, scoria, and mud. Although only twenty years of age, he exhorted the frightened inmates of the house to prepare to meet their God, read Scripture to them, and prayed. When they fled from the trembling building, he was caught by the falling verandah, and killed beneath

its weight. A few days previously his friend and former fellow pupil at the Leys School, Cambridge, Mr. J. Percy M'Arthur, son of Mr. Alexander M'Arthur, showed him kindness at Auckland, furnished him with information about the district of the Hot Lakes, and gave him a letter of introduction to the keeper of the hotel at Wairoa. When the news reached Auckland that the huge mountain of Tarawera was well-nigh shattered; that the terraces, more wonderful and beautiful than poet's dream, had been completely obliterated from the face of nature, and that an English tourist was amongst the killed, young M'Arthur hastened to the awful scene, and in that region of treacherous wonder laid in a grave at the Antipodes the remains of the godly Northumbrian youth.¹

Whatever forces in the hand of Omnipotence had slowly created the White and Pink Terraces, most certainly volcanic forces destroyed them in a night. Happily before their destruction, they were visited by a writer who has given a description of those beauties and wonders on which human eye shall never gaze again, such as only a man of genius could write.² Unlike the charming delineations and narratives of Mr. Froude's practised pen, written purposely for the press, the entries in the diary of the London alderman were mere private memoranda, hurriedly penned, without any design of publication.

1878. Oct. 30th.—Sailed for Tauranga; steamer small and uncomfortable. Coast scenery magnificent.

Oct. 31st.—Reached Tauranga, charmingly situated on the Bay of Plenty. Met Mr. Lock, whom I had known in Derry. Town

¹ See the thrilling story as communicated by Mr. J. P. M'Arthur, and embodied by a schoolfellow of his and his lamented friend in *Edwin Bainbridge: a Memoir*. By T. Darlington, St. John's College, Cambridge.

² Froude's *Oceana*, chap. xvi.

filled with Maoris attending a land-title court, many of them tipsy. Left in a two-horse buggy for the hot springs and drove to Oropa.

Nov. 1st.—Left early ; drove through nineteen miles of forest ; reminded me of parts of the Austrian Tyrol, but much more magnificent. All in the hands of the Maoris, who will neither work themselves nor allow others. Stopped at Ohinemutu at Wilson's Hotel.

Nov. 2nd.—Left early for the lakes, taking Mr. Taylor with us for a guide, and reached Wairoa in time for breakfast. Employed six men for the boat. Walked about a mile to Lake Rotomahana, where we embarked, and in about two hours reached the White Terrace. It is impossible to describe the wonders of this region. A pool, boiling furiously, fills a deep crater, opening at the head of the terrace. This is continually sending up columns of boiling water some sixty feet high, which, falling over the terraces in numberless cascades, form in their downward progress a multitude of crystallized basins, the water finally flowing into the lake, over a smooth, hard flooring of transparent white. We next visited a deep, shaft-like fountain, which sent up steam as from a hundred boilers. Thence to an intermittent fountain, which, after a few minutes' calm, madly boiling, lifted up its foaming crest, and lashed in wildest uproar the basin walls. We visited the Pink Terrace, the beauty of which cannot be described.

Nov. 3rd, Sunday, Ohinemutu.—Found there was no religious service held in the town. Asked permission of the landlady to have service in her large room. Mr. Larkins read the morning service, and I the lessons. In the evening we did the same, and gave short addresses ; the room was full. We had the loan of a harmonium ; Willie played. Persons promised me to hold services in future, and to establish a Sunday-school. The chief, Tapua, sent me word that Mr. Young sent him a message to show me some attention. He received me with much dignity, surrounded by a number of his tribe, motioned me to sit near him, had a palaver, Mr. Taylor acting as interpreter, and made me a present of two mats.

Nov. 4th.—Tapua called on Mr. Taylor to say he had made a mistake : that I was not the person about whom Mr. Young had written. I returned the mats, glad of an opportunity, from what I had heard. Left Ohinemutu, and arrived at Oropa.

Nov. 5th.—Reached Tauranga. Had a sail to a Maori settlement on the other side of the bay. The chief pressed us to remain to take part of a pig, killed half an hour before. Returned to Tauranga, and attended a meeting in the temperance hall.

Nov. 6th.—Sailing of steamer postponed. Attended a Presbyterian *soirée*, and spoke. Had a telegram that Tapua wished to send the mats. Declined to receive them. Sailed at eleven p.m.

Mr. M'Arthur's speech at the *soirée* was reported in

full in the *Bay of Plenty Times*, and was a happy effort. On the next evening he arrived in Auckland, from which he sailed in the S.S. *Hero*, and arrived in Sydney on November 15th, after a passage of six days.

During his stay in Sydney he was the guest of Sir George Wigram Allen, speaker of the Legislative Assembly of New South Wales. As Lady Allen was the daughter of Mr. M'Arthur's valued friend, the Rev. W. B. Boyce, and the sister of Mrs. Alexander M'Arthur, the guest was already connected with his host and hostess by some ties of family friendship and affinity, so that in their home of wealth, intelligence, refinement and piety, he was received with warmer feelings than if he were merely some honoured stranger. Mr. Boyce, too, was residing near at hand, having taken up his permanent residence in the neighbourhood, and by his second marriage had become doubly allied with the Allen family. Mr. M'Arthur had also at Sydney, as one of the resident managing partners of the firm in that city, Mr. William M'Millan, the second son of his sister Eliza. In the interval since his uncle's visit, Mr. M'Millan has acquired a high position amongst the leading statesmen of New South Wales, and is, at the time we write, "treasurer" in the government of Sir Henry Parkes, or colonial chancellor of the exchequer.

The name of M'Arthur was well known in Sydney in connexion with the colonial and inter-colonial trade of A. M'Arthur & Co., whose splendid pile of warehouses in York Street is an ornament to the city, and, according to the *Textile Trade Review*, "the largest wholesale soft-goods establishment in the Southern Hemisphere." The former connexion of his brother with Sydney, as a resident merchant and magistrate, and with the colony as a member successively of the

Legislative Assembly and the Legislative Council, together with the prominent position which he held in one of the principal Christian denominations in Australia, contributed further to make the name familiar in the capital of New South Wales. The visitor, moreover, was an alderman of the most renowned of municipalities, having in near prospect the most ancient and honoured of civic chairs, and was a member of that imperial Parliament which is the mother of colonial parliaments. The member for Lambeth, it could not be forgotten, was the sincere friend and zealous advocate in the House of Commons of colonial interests, and on questions of colonial policy was in general accord with the views held by the able and enlightened statesmen of New South Wales. These considerations help to account for the remarkable reception with which he was honoured in Australia, and which probably would have been also given to him by the colonial authorities in New Zealand had he visited Wellington, the seat of government. By help of his diary we can still follow him throughout his enjoyable tour.

Nov. 15th.—Reached Sydney. Found Willie M'Millan, Mr. Munro, and Mr. Arthur Allen waiting for me. Drove direct to the Glebe; got a very warm reception from Lady Allen and family. Sir Wigram was detained at the House.

Nov. 16th.—Went into town with Sir Wigram. Called at warehouse, and was greatly pleased with it. Saw all the *employés*.

Nov. 17th, Sunday.—Went to Toxteth Chapel, erected by the late Mr. Allen¹ in his own grounds. Sir Wigram read prayers; Mr. Boyce preached. Dr. Garron, editor of the *Sydney Morning Herald*, came back with us to Strathmore. In the evening went to York Street Chapel.

Nov. 18th.—Dinner party. Sir H. Parkes, Mr. Foster, attorney-general, Dr. Garron, Mr. Boyce, and others present.

Nov. 19th.—Mr. Boyce invited the Wesleyan ministers of Sydney to meet me at breakfast; about sixteen were present.

¹ The Hon. G. Allen, M.L.C., father of Sir Wigram.

Dined with Mrs. Allen,¹ a fine specimen of an educated, refined Christian lady.

Nov. 20th.—Was received with great kindness and courtesy by the governor, Sir Hercules Robinson. Had a good deal of conversation about Fiji.

Nov. 21st.—Said to be the hottest day ever known in Sydney; thermometer 106° in the shade. Went to the House of Representatives. Land Bill introduced by the premier, Mr. Farnell, in a three-hours' speech. To my great surprise, a large deputation from both Houses, headed by the premier, waited on me in the speaker's room, and invited me to dine with them. I acknowledged the great honour, and accepted. During my stay in the House, on the motion of the premier, I was accommodated with a seat next the speaker.

Nov. 22nd.—A deputation of the citizens invited me to a public entertainment in the form of a picnic. I assented.

Nov. 23rd.—Accompanied Sir Wigram and Lady Allen and their four daughters to the Blue Mountains, to see Sir W.'s property, where he intends to build a house. Called on Dr. Badham, president of the Sydney University. The chief justice, Sir G. Martin, came back with us in the train. Had a long chat with him; found him a most interesting man.

Nov. 25th.—Dinner party. Sir G. and Lady Hay, Sir G. and Lady Martin, Judge and Mrs. Wilkinson, and others. Most enjoyable.

Nov. 28th.—Dined with Sir Hercules Robinson. His excellency and Lady Robinson were most kind and attentive. Lady Allen and Willie accompanied me.

The parliamentary dinner to Mr. M'Arthur was given on November 29th, was presided over by Sir John Hay, president of the Legislative Council, and was attended by the leading members of both branches of the legislature, including the Premier, the Attorney-General, the Colonial Secretary, the Postmaster-General, the Minister for Mines, the Speaker of the Legislative Assembly, the ex-Premier (Sir H. Parkes) and many others. Sir John Hay, in proposing the toast of the evening, indicated the grounds on which they delighted to honour their English guest, as a few sentences extracted from his speech will show :

¹ Widow of the Hon. G. Allen.

Mr. M'Arthur has come amongst us with a name honoured in commerce, and to which we have been long accustomed as designating one of the leading houses in the commercial circles of New South Wales and the adjoining colonies. Our guest is an alderman of the great and ancient city of London, a member of the greatest of corporations, which retains its ancient dignity and is still dear to the English people. But it is not as an alderman and Lord Mayor that is to be that the parliament of New South Wales entertains Mr. M'Arthur to-night. We entertain him as the brother of Mr. Alexander M'Arthur, who, as a member of the Legislative Assembly and the Legislative Council of this colony, as a merchant and citizen of Sydney, and one distinguished by the leading part he took in all offices of a charitable nature, was respected by all who knew him. Beyond this we do honour to Mr. M'Arthur as a member of the imperial Parliament, and acknowledge the many important services which he has rendered to these colonies. We wish, too, by entertaining him as a member of the imperial Parliament, to express our sympathy with the mother country and her institutions, and to show that we are anxious to follow in the footsteps of those who secured that freedom which we enjoy.

Mr. M'Arthur's speech as reported in the *Sydney Morning Herald* reads well, and in its topics was appropriate to the audience and the occasion. He showed his utter disagreement with the opinions of the doctrinaire politicians who advocated the separation of the colonies from the mother country, and he maintained in argument their interdependence and the reciprocity of advantage involved in the connexion. In advocating Australasian federation, he hoped they would go beyond Australia and New Zealand and include Fiji. The diary record shows that he was not quite satisfied himself with his speech, but that feeling probably refers more to the delivery than the topics of his address.

Nov. 29th.—Dined with both Houses of Parliament. Delivered a speech which I had carefully prepared. Was rather fettered in consequence, and did not feel quite at home. It seemed, however, to give satisfaction, being well received. Felt it to be a great honour.

The citizens' picnic entertainment came off the day following the parliamentary dinner. This method of honouring a distinguished guest seems strange to us in England, where even the modern garden party is not yet utilized for that purpose. Hospitality, like other things, is modified by environment. The delightful climate of Sydney, the charming scenes of rural beauty in the vicinity, the attractions of Port Jackson, with its creeks and bays, and richly wooded banks and slopes, help to make picnicing a favourite recreation of the people of Sydney. It is a pleasanter way of treating a visitor than that of sweltering him in a crowded city hall during their hot summer months of November, December, and January. Mr. M'Arthur's trip to his complimentary picnic lay not along a dusty road, nor by rail through dark tunnels and deep cuttings, but over the bright waters of Port Jackson, "the finest harbour in the world," and up and down the Middle Harbour, to see the glories of its scenery before landing at Clontarf. At the luncheon, at which the mayor of Sydney presided, with Sir John Robertson in the vice-chair, Mr. M'Arthur delivered a speech which must have been influenced by the surrounding rural loveliness, for it was bright and pleasant, and gemmed with poetic quotation. In a stirring peroration on the greatness of England, he attributed her high position amongst the nations to her religion, as the land of Bible and missionary societies, and of religious and charitable institutions. Outspokenness on such a theme, on such an occasion, gave both surprise and pleasure to one of the religious newspapers of Sydney, which contrasted the faithfulness of the London alderman and M.P. with the cowardly silence on religious topics of colonial politicians, even in the case of good men. Mr. M'Arthur made his own brief record of the day :

Nov. 30th.—Pic-nic given to me by the citizens of Sydney. Sir Wigram accompanied me ; Lady A., the young ladies, and Willie followed. Sailed up the Middle Harbour ; scenery magnificent. Returned to Clontarf, where a sumptuous luncheon was laid out in a pavilion. The mayor presided. I gave an extemporaneous speech, got well at it, and had really "a good time." Clontarf is the place where the attempt was made on the life of the Duke of Edinburgh.¹ He had a providential escape, the ball being turned aside by a buckle.

Dec. 2nd.—Dined with Sir T. Martin, the chief justice. Met Sir Alfred Stephen and a distinguished party.

Dec. 3rd.—Reached Wollongong by boat. Started in a buggy for M'Kembla. Rode on horseback with Mr. Vickery to his coal mines.

Dec. 4th.—Crossed the mountains to Campbelltown. Took the train; met and conversed with Sir William Macarthur, of Camden. Arrived at Sydney.

Dec. 5th.—The Wesleyan ministers of Sydney and their wives, in all sixty, were invited to meet me. Conversed with most, especially with Mr. Curnow, who, on account of health, has retired from the active work. Sir Wigram was detained at the House, but Lady Allen made every one happy.

Dec. 6th.—I laid the foundation-stone of a new Wesleyan church, Prince Street. The Rev. R. Mansfield gave an interesting address, but the arrangements were sadly mismanaged.

Dec. 9th.—Met the Bishop of Sydney, Sir Alfred Stephens, Sir T. Robertson, Mr. Littleton, and a number of friends at dinner.

On the 10th of December, accompanied by his nephews, Mr. W. M'Millan and Mr. W. A. M'Arthur, Mr. M'Arthur left for Melbourne, as he wished to see something of Victoria and South Australia, but with the intention of returning to Sydney before taking his departure for England. The first 315 miles were travelled by rail to Wagga Wagga. Thence to Albury next day in a two-horse buggy, a distance of eighty-six miles, the first fifty of which lay through the bush, "without meeting a single soul." From Albury

¹ On March 12th, 1868, H.R.H. the Duke of Edinburgh, at a pic-nic at Clontarf, was fired at by a Fenian assassin. Prince Albert Victor and Prince George of Wales visited Clontarf in 1881, and saw the tree which was planted on the spot where he received the shot.

he drove out to see the vineyards. The caretaker, Tom Curly, a Roscommon man, was additionally attentive to one who belonged by birth to the old country, and was greatly delighted when the visitor promised to name him to the O'Connor Don, M.P. for Roscommon. On returning to the town he found the mayor and corporation waiting to receive him and offer him refreshments. The journey from Albury to Melbourne was made by rail. At four stations at which the train stopped, deputations were on the platforms with greetings and refreshments. That evening (December 12th) he arrived at Melbourne.

When Mr. M'Arthur began business in Londonderry, Melbourne had no existence as a city, nor even as a local name for any human habitation on the Yarra Yarra, at the head of Port Philip. Now the capital of Victoria is the largest city in the southern hemisphere, and in wealth and population takes high rank amongst the chief cities of the British empire. For more than twenty years before his visit he was connected with the mercantile establishment at Melbourne of "M'Arthur, M'Millan & Morrow," well known in commercial circles. During his stay a new partner was admitted, and the title of the house altered to "M'Arthur, Morrow & Brind," and subsequently to "M'Arthur, Brind & Co." The day after his arrival he visited the warehouse, with which he expressed himself greatly pleased.

He remained at Melbourne about five weeks, including in that time a run to the Goldfields, and an excursion by sea to Adelaide. During the first fortnight he was the guest of his partner, Mr. Morrow, a few miles outside the city, and the remainder of the time he spent with the Hon. Alexander Frazer, at St. Kilda, near Hobson's Bay. A banquet was given in his honour by several of the leading citizens, presided over

by Sir J. O'Shanassy, and attended by some members of both Houses of the Victoria Parliament, including Sir Brian O'Loughlen, the attorney-general, Mr. Longmore, the minister of lands, Mr. Sargood, Mr. Frazer, and Sir George Verdon, C.B. In his speech he dwelt mostly on topics of colonial interest, and found at Melbourne, as at Sydney, a strong feeling in favour of maintaining the empire in unbroken integrity, and of even extending its boundaries. In his own record of the banquet he says: "I spoke about thirty-five minutes, was well received, and frequently applauded."

Sir George F. Bowen, the governor of Victoria, with the characteristic courtesy of the queen's representatives in the colonies, in their reception of visitors of note from the mother country, had Mr. M'Arthur as his guest on three occasions at Government House. On the second of those he met with Sir William Jervois, Governor of South Australia, and Lord Harris. Of the first he writes :

Dec. 19th.—Dined with the governor. Met at dinner Mr. Warner, who said he had heard from Lord John Manners that there would be no general election until 1880.

The Methodists of Melbourne availed themselves of Mr. M'Arthur's visit to obtain from him some service, and to show him some honour. The day after the citizens' banquet he presided at the meeting of the local Chinese Mission, and the day following that he distributed the prizes to the pupils of the Wesley College, of which the Rev. James S. Waugh, D.D., formerly of the Irish Methodist Conference, was president. A complimentary breakfast was given him, presided over by Dr. Dare, president of the Victorian and Tasmanian Conference. At this meeting he promised £1,000 for himself and his brother towards a projected college to be affiliated to the University of Melbourne. In the

course of an able speech, in referring to the system of public elementary education which existed in the colony, and which was "free, compulsory, and secular," he made the following remarks :

I felt very sad when I heard yesterday that your system of education was a secular one. I have no sympathy with any system which trains men for time only, and not for eternity. We are a non-political body, but we have no right to abrogate the duties of Christian citizenship. This is your land and your home, and you ought, as far as you can, to exert your influence to prevent the tide of infidel democracy from flooding over the country.

While these sentiments were applauded by the Methodist audience to whom they were addressed, and approved of by the leading journals, they were censured by two Melbourne papers of extreme views as an attack upon "democracy" as such. Mr. M'Arthur had little difficulty in defending himself, as he did in a speech at Adelaide, by quotations from the breakfast meeting address. He showed that instead of speaking against "the four million democrats of Australia, and the forty million democrats of America," which he was accused of doing, he lauded America as standing with England at the head of Christian civilization. The democracy which he dreaded was "infidel democracy," which he specified and illustrated in the censured speech by a reference to the atheism which at the French Revolution produced the Reign of Terror. The unfair criticism at Melbourne, where party spirit just then was strong and bitter, was the one exception to the unanimity of admiration with which Alderman M'Arthur was spoken of in the colonial press during his Australian visit.

On Christmas Day he writes : "I felt very sad at being so far away from loved ones at home." A few days after this his pensiveness was increased by hearing of the decease of Mrs. M'Arthur's step-mother : "Learned

that dear Mrs. M'Elwaine is dead. Thankful that I went to see her before I left England." On the last Sunday of 1878 he heard the Bishop of Melbourne, "an able man," preach in the morning, and the president of the Conference (Dr. Dare) deliver in the evening "an admirable sermon." He attended the Emerald Hill Sunday school in the afternoon, and gave an address.

On New Year's Day, 1879, he made an excursion to the Goldfields, and visited Sandhurst, Castlemaine, and Ballarat. At the latter, the second city of Victoria in wealth and population, he was entertained at breakfast by the mayor and corporation, and on the return journey to Melbourne, at the important seaport town of Geelong, honour was done to him by the municipal authorities, with whom were associated in showing him respect the representatives of the borough in the Legislative Assembly.

From his hurried run through the Australian Eldorado he returned to Melbourne, from which in two days more he went by sea to Adelaide, to have a look at the capital of South Australia. At one time his firm had a business house in the city, trading as "M'Arthur, Kingsborough & Co."; but it was given up, and the business at Auckland established instead. One of his fellow voyagers was Sir William Jervois, the governor of the colony, with whom he had as much pleasant intercourse as a somewhat rough and disagreeable passage admitted of. He spent not quite two days at Adelaide; but by the rapidity of his movements saw much, and conversed with many. The colonial parliament was not in session, but the mayor and corporation were very hospitable and generous to the visitor. At the banquet which they gave him, Sir G. Kingston, speaker of the Legislative Assembly, and several members of the government were present.

1879. *Jan. 6th.*—Arrived early at Adelaide Port. A special train was waiting for the governor, who kindly gave me a seat to Adelaide. Drove to Mr. Tomkinson's. At ten the mayor and town-clerk called to take me to Mount Lofty. Stopped at Mr. Smith's garden, and had fruit and wine under a mulberry tree. Lunched at the Eagle's Nest Hotel. At the top had a magnificent view. Stopped for an hour at the Hon. Mr. Scott's, where fruit and wine were spread out for us. Dinner in the Town Hall, the mayor in the chair. I spoke for thirty-five minutes, and was well received.

Next day the visitor drove about the city, and amongst other places visited Prince Alfred College, a Methodist institution, named after the Duke of Edinburgh, who laid the foundation stone in 1867. After lunching with the chief justice, he re-embarked at Adelaide Port, whither the mayor and corporation proceeded (six miles) to bid him farewell. In two days he arrived back in Melbourne. There he remained eight days longer, and having been entertained once more by the governor of Victoria, and having had a formal leave-taking of the mayor and corporation of Melbourne, he sailed for Sydney, "deeply impressed," he writes, "with the kindness I have received from all classes."

His supplementary sojourn at the capital of New South Wales lasted eleven days, during which he was variously employed. He visited the Sydney University, and saw the new Methodist college, in course of erection. One day, as a host, he entertained the *employés* of the M'Arthur Sydney firm. Another day, as a guest, he was taken by the merchants of the city to a complimentary pic-nic at Botany Bay. Sir Henry Parkes, the eminent colonial statesman, who presided at the luncheon, spoke in the highest terms of the guest whom they honoured. During these days, as before, his home was at Sir Wigram Allen's, where, during his whole stay, the kindness was genuine, considerate, and constant, and impressed him deeply and lastingly.

On January 27th he and his nephew left Sydney on

the homeward voyage. He chose the less frequented route along the eastern coast of Australia, through Torres Straits, and by the Eastern Archipelago to Singapore. Thence his course lay along the well known track of oriental navigation, by Ceylon, Aden, and Suez.

By taking this course the traveller had an opportunity of seeing Brisbane, the capital of Queensland, where one of the M'Arthur mercantile houses has since then been established. There he spent a night, received hospitality from Mr. Turner, the son of a veteran Wesleyan missionary, and courteous attention from Mr. (afterwards Sir Thomas) M'Ilwraith, the prime minister of the colony. The next port where he landed was Cooktown, 1,050 miles from Brisbane, and 1,550 miles from Sydney, and still on the coast of Queensland! At last the vessel arrived at Somerset and Cape York, "head-quarters for the pearl fishery," the tropical extremity of Queensland, the immense colony, whose territorial vastnesses are bounded on the west by lines of longitude, having the still more enormous areas of Southern Australia (inappropriately so called) and Western Australia lying beyond.

The passengers on board the *Menmuir* were not very numerous. Some of them disembarked at Brisbane, others at Bowen, Townsville, Cooktown, Somerset, Cape York, and Thursday Island; and, although others took their places at these ports, yet the number was not large that went on to Singapore. They presented great diversities in creeds and occupations, and striking ethnological varieties. Amongst others, there was an English colonel; a colonial ex-speaker of assembly; a Queensland squatter, whose house was fifty miles from a place of worship; a priest, very courteous, but would not join with his fellow passengers in their Sunday service of the Book of Common Prayer; two

actresses ; and a pearl-diver bound for Thursday Island. The last-mentioned could talk as well as dive, and spun long yarns about his submarine exploits amongst sharks, panoplied in invincible armour. There was a gentleman going to New Guinea to seek specimens of its flora, and a commercial traveller belonging to the M'Arthur's Sydney firm, who left the ship at Cape York. In the steerage was a motley gathering, of which the diary says :

There were two Mohammadans, one Papuan (native of New Guinea), four South Sea islanders, more than forty Chinese, an Englishman, an Irishman, and a Scotchman. The South Sea islanders were Christians, and had with them, in their own language, a Bible, New Testament, and hymn-book. The Englishman was an infidel. I urged upon him the importance of the truths of Christianity. Sad to see one who might be made a blessing to others living without God.

At Cape York the vessel left the Coral Sea and Pacific Ocean, and passed through Torres Straits, looking beautiful from the multitude of isles with which its silver setting is gemmed. Thence the course lay along the mouth of the great Gulf of Carpentaria, with the immense island of New Guinea still on the north, through the Arafura Sea, by Timor and Flores, between Borneo and Sumatra, and other islands of the Malay Archipelago. Sea currents and unfavourable monsoons retarded the progress of the ship, but our voyager improved the time by reading, writing, conversation, and observation. Something new attracted attention and broke the monotony of the voyage almost every day. Near one island the vessel was intercepted by two large canoes, filled with natives, "fine, stalwart fellows, quite naked," for purposes of barter. Another day they passed a French troop-ship with soldiers on board, bound for New Caledonia. Occasionally they sighted an extinct or quiescent volcano, one of them

towering to an altitude of 9,000 feet. The vessel entered successively the Java Sea and the China Sea, crossed the equator on February 21st, and on the next day arrived at Singapore, where the *Menmuir* ended her passage of twenty-six days from Sydney.

Mr. M'Arthur could only remain at "the Liverpool of the east" during the few hours in which passengers' luggage and other cargo were transhipped from the *Menmuir* to the P. & O. steamship *Malwa*. Although it was the hottest time of day, and he was where the sun makes no shadow, yet a buggy was engaged, and he drove about to see as much of the city as he could. He had letters of introduction from Sir William Jervois to an India rajah and a wealthy Chinese merchant. The former resided out of town, and could not be reached, but with Whampoa, the courteous Chinese plutocrat, the London alderman had a pleasant interview.

On board the *Malwa* the accommodation was superior to that of the *Menmuir*. "Sailed," he writes, "through the Straits of Malacca, the great high waterway to China and Japan." At Penang he landed for a few hours, and two new passengers came on board, with whose intelligent conversation, especially about the native races, he was greatly interested. One was Captain Swinburne, a relative of the poet. The other was Miss Bird, who had travelled through a great part of Japan, without molestation, with only a single attendant, and who intended to publish a book on what she saw.¹ The diary shows that his thoughts at this time were strongly turned to loved ones at home :

¹ In 1880 was published *Unbeaten Tracks in Japan : an Account of Travels in the Interior, including Visits to the Aborigines of Yezo and the Shrines of Miko and Ise*. By Isabella L. Bird, author of *Six Months in the Sandwich Islands*, etc. Two vols.

1879. *Feb. 25th.*—We are now getting into the Bay of Bengal. The doctor has lent me a file of English newspapers. Sorry to see the death of Professor Smyth, M.P., of Londonderry, a particular friend of mine; also of M'Carthy Downing, M.P., a worthy man, one of the best of the Home Rulers.

Feb. 28th.—Wrote a long letter to dear Marianne, this being her birthday, which I hope to post to-morrow. Sorry that I am not on land to telegraph congratulations.

March 1st.—Reached Galle early. Thankful to get letters; a long one from Alexander, and no fewer than six from dear Marianne.

Although Mr. M'Arthur knew much of the mission history of Ceylon, and had originated a debate in the House of Commons on a question affecting the colony, yet he had only an hour at Galle, and in that short time drove hurriedly to see the Mohammadan mosque and Buddhist temple. Two Wesleyan missionaries waited on him at the ship.

The *Makwa* proceeding no farther, he transferred himself to the *Hindostan*, and parted with regret from Captain Tomlin, the courteous commander of the ship, and several intelligent passengers, including the intrepid Miss Bird. Two days after leaving Galle he witnessed that most impressive kind of obsequies, a burial at sea. On the previous day, learning that a passenger on board was dying, he asked permission of the doctor to see him, no doubt with the intention of reading and praying with him, but the case was too far gone for that: his spirit passed away, and the body was committed to the deep. Of one of his fellow passengers he gives the following account:

March 4th.—We have a number of agreeable passengers. Amongst them is Miss Lowe, daughter of the late Sir Hudson Lowe, governor of St. Helena during the captivity of Napoleon Buonaparte. She indignantly denies the harshness towards the ex-emperor attributed to her father, and says that through Sir Hudson's representations the allowance to Napoleon was raised from £8,000 a year to £12,000. She is an excellent Christian woman, and came out about two years ago to assist Miss Reed in religious work. Her brother (now Major-General Lowe) com-

manded a regiment at the Residency in Lucknow during the terrible siege.

On March 4th the vessel arrived at Aden, near the south-west corner of Arabia, and remained in its spacious harbour a few hours. There, as at every port at which he called since he landed in New Zealand, he was on British territory. Although Aden has a history reaching back to the days of the Roman empire, yet, when it was purchased by the East India Company in 1839, it was a poor, mean place, with not more than 800 inhabitants. Since then the population has increased to 50,000, and its importance as a port of call on the way to India is very great. Mr. M'Arthur landed to see the famous tanks, the relics of its ancient greatness, but neglected and left in ruins for centuries, until repaired and restored to valuable use by the English. "They are twelve in number," says the diary; "are of extraordinary dimensions, and of ancient date."

Leaving Aden, the vessel passed through the Straits of Bab-el-Mandeb into the Red Sea, and in four days the voyagers "saw the range of which Sinai forms a part." Next day (March 14th) they "sailed over the place where, it is supposed, the Israelites crossed," and arrived at Suez at noon.

At Suez Mr. M'Arthur left the *Hindustan*, and, accompanied by his fellow traveller, went by rail to Cairo, where he remained a week, seeing what was to be seen. He visited palaces, mosques, museums, bazaars, and made an excursion to the Pyramids and the Sphinx. He attended Divine service at the Anglican church and the American mission, and was pleased to see at the latter a congregation of Arabs and Copts. With the schools under the direction of Miss Whately, daughter of the archbishop, he was greatly pleased. Mr. (now Sir) Rivers Wilson, who was managing the government

finances, showed him polite attention, and at Mrs. Wilson's "at home" he met Tewfik Pasha, eldest son of the khedive (now khedive himself), three of his brothers, M. Lesseps, the engineer of the Suez Canal, and other notabilities. He was presented to the khedive, and says of the interview :

Had a very pleasant conversation with him, Mr. Vivian, consul-general, acting as interpreter. Afterwards the khedive sent us an invitation to dine with him in the evening, which we were obliged to decline, as we left for Alexandria at six o'clock.

On March 23rd our two travellers embarked at Alexandria on board the P. & O. ss. *Venetia*, and landed at Venice on the 29th, having spent a night *en route* at Brindisi and a few hours at Ancona. In this most singular of cities they lingered two days, and traversed the water thoroughfares in gondolas. The Doge's Palace, the cathedral of St. Mark's, the Ponte di Rialto, and the Bridge of Sighs were visited, and the marble palaces along the Grand Canal were seen. Their next stay was at Milan, where Mr. M'Arthur purchased "a good copy" of Leonardo da Vinci's Last Supper, after seeing the original painting, the matchless Duomo, and the principal sights of the city. From Milan they went to Paris, and were welcomed by the Rev. William and Mrs. Gibson. Before he left for England Mr. M'Arthur had an interview with M. Grévy, president of the Republic, of which this is his own account :

I was received most cordially, and had a most interesting conversation with him. He reciprocated all I said on the good feeling between England and France, and on the improved commercial relations contributing to this result. He referred in glowing terms to the Prince of Wales, and spoke of his own visit to the Queen.

On April 5th Mr. M'Arthur arrived at his own home in London with a glad and grateful heart, after an absence of seven months and one week. Thus was completed in health and safety his journey round the world.

CHAPTER XIII.

1879, 1880.

AT HOME AGAIN.

Welcomes.—Two Irish University Bills.—Egyptian Affairs.—Opening of Freed Bridges.—Evangelical Alliance at Basle.—Diary Extracts.—Irish Thanksgiving Fund.—Religious Intolerance in Austria.—Deputation to the Emperor.—M'Millan Family.—New Offices.—Dissolution of Parliament.—Contest at Lambeth.—Third Time Elected.—New Parliament.—Tour in the West of Ireland.—Dr. Punshon.—Irish and British Conferences.—Burial Laws.—The Rhine and Switzerland.

MR. M'ARTHUR arrived at home on a Saturday evening from his tour round the world. Next day he appeared, morning and evening, at Divine service in his own pew, and in the afternoon resumed his duties as superintendent in the Brixton Hill Sunday school. On Monday he was back again in his old business haunts.

1879. *April 7th.*—A very busy day. Bank of Australasia; Eastern Extension Telegraph committee, and afterwards annual meeting. House at four. Got a hearty welcome from members on both sides of the House. House adjourned for Easter holidays.

He was similarly greeted as he appeared in succession at the directors' meeting of the City Bank, the Bank of Australasia, the Court of Aldermen, the Magistrates' Club, and the board of the Star Assurance Society, of which he was re-elected chairman while away. Easter he spent with Mrs. M'Arthur at Tunbridge Wells, and

on Easter Day she was sufficiently well to attend Divine service with him.

On the reassembling of Parliament the member for Lambeth was in his place in the House of Commons. On May 15th the "University Education (Ireland) Bill" was introduced by the O'Connor Don, member for Roscommon, and "backed," amongst others, by Mr. C. S. Parnell. Six days afterwards, when the second reading was proposed, Mr. M'Arthur wished to take part in the debate in opposition to the bill, but "had not an opportunity." The grounds of his objection may be gathered from a speech which he delivered at a meeting convened to oppose it.

The bill would destroy the principle of religious equality in Ireland. He was not prepared to give the Roman Catholics a position above other denominations in Ireland. The bill would endow Roman Catholics in that country with a large sum of money over which they would have entire control. The scheme would introduce an element of discord in Ireland. What would the disestablished Church, the Nonconformists, the Methodists say? He had a letter from the President of the Wesleyan Conference (Dr. Rigg) saying that such an endowment would be destructive of civil and religious liberty in Ireland. The Irish Presbyterians condemned the measure, as having a tendency to destroy the Queen's Colleges, which were no failure, but had rendered valuable service to Ireland. In his opinion a new university was not required.¹

When the debate on the second reading was resumed, Mr. M'Arthur again wished to speak.

June 24th.—Did not go to the House. Prepared a speech on the Irish University Bill.

June 25th.—House. Debate on Irish University Bill. Had not a chance of speaking, but Macartney anticipated all I should have said.

On the motion of the O'Connor Don himself, the debate was further adjourned. It was not until July 23rd that the measure came again before the House, when

¹ *Nonconformist*, May 28th, 1879.

the order for the second reading was read and discharged and the bill withdrawn. The reason for its abandonment was that the government withheld their sanction, and introduced a bill of their own.

The "University Education (Ireland) (No. 2) Bill" was brought into the House of Lords in the first instance by the Lord Chancellor (Earl Cairns), and was conducted through the Commons by Mr. James Lowther, Chief Secretary. It resulted in the creation of the Royal University of Ireland. Its most extraordinary enactment was the abolition of the Queen's University, and in this respect it maintained the reputation for the experimental and hazardous character of much of recent Irish legislation.

The Queen's University was created in 1850 by royal charter, founded upon an act of Parliament of that year, and was constituted of the pre-existing Queen's Colleges of Belfast, Cork, and Galway, which latter institutions were the product of Sir Robert Peel's measure of 1845. Before 1850 Ireland had only the University of Dublin, Trinity College; and when, after two centuries and a half, a second university was given to that part of the United Kingdom, the general expectation would naturally be that it too would attain an age to be reckoned by centuries. For the astounding proposal in the bill of 1879 for its abolition and supersession, no good reason was assigned. Conjecture might suggest that it was done to conciliate the Irish Roman Catholic hierarchy, who were strongly opposed to the Queen's Colleges, by which only the Queen's University could be entered. The Presbyterians and Methodists of Ireland purposely erected denominational colleges of their own close by the Queen's College, Belfast, so that their students, while under their own religious training, could attend the lectures in the arts, law, or medicine course at

Queen's College, and graduate in the Queen's University. The Roman Catholics were at liberty to adopt the same plan, but that would not suit their purpose. Irish ultramontanist, while demanding State support, would not consent to State control, nor abate its claims for unrestricted power over the education, curriculum, text-books, and tutorial and professorial staff. The university which the bill of 1879 proposed was little more than an examining Board with degree-conferring power, and as such was less objectionable to the Romanist bishops than the Queen's University, which by means of its three colleges was a teaching university.

The government measure did not encounter any very serious opposition. It passed the second reading in the House of Commons by a large majority, and the third without a division. Mr. M'Arthur had not the objections to it which he had to the O'Connor Don's bill, and did not speak in the debate. It abolished the Queen's University, but left untouched the Queen's Colleges. Its constructive work was the Royal University of Ireland, in which students may matriculate from any college or no college.

Towards the close of the session Mr. M'Arthur took part in a debate on Egyptian affairs. When he visited Cairo in the spring, Ismail Pasha was khedive, with Nubar Pasha as prime minister, and Mr. Rivers Wilson and M. Blignères, an Englishman and Frenchman ministers respectively of finance and public works. In the policy and administration of these statesmen the English and French governments had full confidence. They had sent the two last-named gentlemen to Egypt at a time when they found it necessary to intervene in the affairs of that country in order to save it from the bankruptcy and ruin towards which the extravagance and folly of Ismail had been hurrying it. The khedive

against the advice of the Western powers, dismissed the three ministers, whereupon England and France suggested to him that he should abdicate in favour of his son. He declined to do this, and referred the question to the sultan, as his suzerain. The sultan deposed him, and his eldest son, Tewfik Pasha, became khedive. A debate was raised on the conduct of Lord Beaconsfield's government in relation to these startling transactions. Some of the speakers condemned the administration of Mr. Rivers Wilson, who was defended by Sir Stafford Northcote, Chancellor of the Exchequer. The member for Lambeth, who had learned something by his visit to Egypt, following Sir Stafford, said, amongst other things :

What made Mr. Rivers Wilson unpopular was that he made great efforts to effect economy, especially in endeavouring to reduce the number of the khedive's palaces, of which there were no fewer than forty-four. He quite agreed with what the Chancellor of the Exchequer had said with regard to Mr. Rivers Wilson and Nubar Pasha, both of whom had rendered great service to Egypt.¹

A few weeks after his return to England, Alderman M'Arthur was present at the formal opening of some of the metropolitan bridges, which he himself did so much to free from toll. He thus chronicles the event :

May 24th.—Bridges opened to-day by the Prince of Wales. Arrived at Lambeth Bridge ; the prince kindly recognised and bowed to me. Formed a procession, and drove to Vauxhall, Chelsea, and the other bridges. The inhabitants of Chelsea gave an entertainment ; Lord Cadogan in the chair.

In June he visited Ireland, and in the autumn he went to Switzerland, to the conference of the Evangelical Alliance at Basle.

1879. *Aug. 30th.*—Reached Basle. Saw Mr. Arnold at the office of the Alliance, and arranged with him about various matters.

¹ *Hansard*, vol. ccxli., pp. 717, 718.

Aug. 31st.—Dr. Stevens, of New York, called upon me. At the rooms of the Alliance Dr. Stoughton, of Kensington, gave a beautiful address on "So we, being many, are one body in Christ, and every one members one of another."

Sept. 1st.—Went to the inauguration of the conference in St. Mark's church, which was crowded. The service was in German.

Sept. 2nd.—Papers on Sunday schools were read by Rev. T. D. Anderson, of New York, and Dr. Oswald Dykes, of London. An interesting account was given of the progress of Sunday schools on the Continent.

Sept. 3rd.—Had to take the chair as one of the vice-presidents. Subjects: Christian union, and state of religious liberty. Addresses and papers by Dr. Rigg, E. R. Conder, Prebendary Anderson, and by William Arthur for Dr. Pope, who had to leave. Rigg gave a capital address, and Arthur spoke remarkably well. At the hotel met Sir Henry Verney, forty-seven years member for Buckingham. Was personally acquainted with Wilberforce. Heard Disraeli make his first speech, and was close to Manners Sutton, the Speaker, who observed to Verney, "That fellow will never do any good!"

Sept. 5th.—My wedding-day. Wrote to dear Marianne. Visited the Basle Mission House and the Museum Library. Saw the Bible which fell into the hands of Luther, and which was one cause of the Reformation. Attended a meeting of the Anglo-American section of the Evangelical Alliance; Mr. R. N. Fowler in the chair; admirable addresses were delivered by W. Arthur and others.

At the close of the conference he visited some other places in Switzerland, and arrived back in London on September 16th.

Sept. 24th.—Star, Bank of Australia, and Telegraph Company. Returned to Brixton. My dear Marianne arrived shortly after.

Sept. 27th.—Sheriffs elected. Came home, and spent the day with dear Marianne and Miss Shillington.

Sept. 28th, Sunday.—Mr. Sharr preached beautifully on the loneliness of Christ. Sunday school in the afternoon. The Lord's supper after both morning and evening service; I received in the morning.

When Mr. M'Arthur returned from Australia, he found that a great religious celebration, not commenced when he left England, was taking place in his own Church throughout Great Britain. This was the Thanksgiving Fund movement, by which the large sum of £297,500 was raised, and applied, partly in paying off debts which had accumulated upon several of the deno-

minational institutions, and partly in promoting and extending Church work of various kinds. To the able advocacy and vigorous direction of Dr. Rigg, who was President of the Conference that year, the success of the undertaking was largely due. It was just such a movement as was likely to commend itself to Mr. M'Arthur. He accordingly subscribed £1,000 towards the fund, and his brother £1,180. He was concerned however to find that the Irish Methodists had not connected themselves with the English Thanksgiving Fund, as they had with the centenary celebration in 1839, and with the missionary jubilee in 1863. Not strong at the best, they were just then bearing the burden of a new fund to meet the financial obligations arising out of the union of the Primitive Wesleyan with the Wesleyan Conference of Ireland, which had recently taken place. That however did not prevent Mr. M'Arthur from trying to induce his Irish friends to institute a Thanksgiving Fund of their own. In the visit which he paid to Ireland in June he used his persuasive powers with many ministers and laymen towards this end. Of one wealthy gentleman to whom he applied, he records, "Spoke to him on the subject of a Thanksgiving Fund; found him cold as ice; no response." Contact with many icebergs could not cool his own zeal. His friend Dr. M'Kay, with whom he corresponded much on the subject, in a communication to the present writer observes: "His letters to me show the interest he took in getting up a Thanksgiving Fund for Ireland; and had it not been for his zeal and pertinacity in urging it, the attempt in all likelihood would not have been made."

The Irish Conference of 1879, presided over by Dr. Rigg, agreed to institute a Thanksgiving Fund, and appointed a large committee to determine the objects to which it was to be applied. The first meeting of

this committee was attended by Mr. M'Arthur, at which he urged the claims of a provision for the education of ministers' daughters in connexion with the Belfast College. Other speakers gave the preference to other objects. We give his own account of the meeting.

Oct 16th.—Arrived in Dublin this morning. Committee meeting at twelve. Considerable discussion on the objects to be brought before the connexion. Long discussion about the education of ministers' daughters. Tobias, M'Cutcheon, Dr. Crook, and others opposed. M'Mullen feared to burden the connexion. Finally carried it by a considerable majority. Discussed several other subjects—lay missions, orphanage, Dublin and Belfast Colleges. Broke up at ten ; thoroughly fatigued.

A few weeks after his return to London he went to Vienna on a deputation to the Emperor of Austria. At the conference of the Evangelical Alliance, which he attended at Basle, several instances were mentioned of Protestants in parts of the Austrian empire, especially in Austria and Bohemia, who were denied liberty of worship, and otherwise harassed and oppressed. Roman Catholicism was the religion of the State, and a government recognition was also accorded to the Lutheran and Reformed Churches ; but Protestant Christians outside these denominations were placed beyond the protection of law, or, rather, under the pressure of unjust laws. Not only were they forbidden to build churches, but meetings for worship held in private houses, consisting of only half a dozen persons, were dispersed by the police. The Methodists might meet in a dwelling-house and have lectures, but were forbidden to have singing or prayer. Petitions sent by the persecuted people to the government were left unacknowledged.¹ The Basle Conference appointed M. Sarasin, councillor of state, Basle ; Colonel von Buren,

¹ For particulars, see *Evangelical Christendom*, December, 1879.

national councillor, Berne ; Pasteur Fisch, Paris ; and the Hon. and Rev. E. V. Bligh and Mr. Alderman M'Arthur, M.P., England, to wait upon His Imperial Majesty Francis Joseph, and plead with him on behalf of those who were suffering for conscience' sake. We subjoin Mr. M'Arthur's own account of the part he took :

Nov. 1st.—Arrived in Vienna this morning. Met M. Sarasin, Pasteur Fisch, and the Hon. and Rev. Mr. Bligh. Found nothing had been done. Called at the embassy ; learned that Sir Charles Elliott was away. Called on the correspondent of the *Daily Telegraph*, who was very attentive and agreeable.

Nov. 2nd, Sunday.—Went to the Episcopal church. Mr. Bligh informed me that the emperor would receive the deputation at Pesth on Thursday next. As I cannot remain until then, have determined to return on Monday night. It is most unfortunate that the time chosen by the Basle friends should be so inopportune, with the emperor not in Vienna and the English and American ambassadors absent. In the evening went to Mr. Millar's, agent of the Bible Society. After tea about forty came to meet us. After singing and prayer, addresses were delivered by M. Sarasin, M. Fisch, and (through an interpreter) by Mr. Bligh and myself.

Mr. M'Arthur, under urgent engagements, left for London next evening. The other members of the deputation were admitted to the imperial presence at Buda-Pesth on November 6th, and "derived great encouragement from the very gracious reception given, and the assurances that, if matters turned out as represented, justice should be done."¹

At a meeting of the council of the British organization of the Evangelical Alliance, which met on November 24th, Messrs. Bligh and M'Arthur were heartily thanked for the services which they rendered, "at great personal inconvenience and fatigue."

It only remains to add that any relief which resulted from the efforts of the deputation was only temporary, and did not extend to Bohemia. There, and in Austria itself, not excluding Vienna, the capital of the empire,

¹ *Evangelical Christendom*, January, 1880,

religious liberty, as understood and enjoyed by all in Great Britain and Ireland, is unpossessed and unknown to this day. For denominations "unrecognised by the State" the utmost tolerance of worship granted is liberty of "domestic worship," and even that is surrounded by conditions and subject to police *surveillance*.

The alderman arrived in London in time for the civic ceremonials and festivities which mark the Lord Mayor's inauguration to office, and in which, at their next annual recurrence, he himself was to be the most conspicuous actor. The few remaining weeks of 1879 were occupied by him mostly in his usual pursuits. Part of the time he spent at Brighton, with frequent runs to town on business, secular and religious. Early in December he had under his own roof at Gwydyr Houses, the Rev. Gibson and Mrs. M'Millan, their daughter Maria, and their son Charles and his wife from Auckland. Two days before the latter couple re-embarked for New Zealand an entry was made in the diary, which from its pensiveness and suggestiveness may be reproduced.

Dec. 7th.—Mr. Sharr preached admirable sermons. Mr. and Mrs. M'Millan, Charles and his wife, Maria and myself, went forward together to the communion table. Probably we shall never all meet again on such an occasion. May we so live that we shall sit down together at the marriage-supper of the Lamb!

In this devout spirit he ended the old year and entered upon the new. In the second month of 1880 his firm removed from Coleman Street, and entered upon the new offices, which are still held, at 18 and 19, Silk Street, Cripplegate. To this Christian merchant it seemed but a fitting thing to "open" the new premises with a religious service.

1880. *Feb. 21st.*—Opened the new offices with a religious service. Rev. C. H. Kelly read a portion of Scripture and engaged in prayer. I made some observations on the object of the meeting—to acknowledge God in all things. Mr. Scales gave a

nice address ; Mr. Kelly spoke admirably ; Mr. Taylor also spoke, and Alexander concluded with a few remarks.

Parliament, which opened on February 5th, was sitting, and on the 19th the member for Lambeth asked a question relating to the persecutions in Austria, but has recorded his dissatisfaction with the reply he obtained from the foreign under-secretary, Mr. Bourke. When Parliament met there was a general expectation that it would run its natural course to August, when possibly there might be a dissolution. The following extract shows that, for a second time in succession, in relation to such events, the unexpected happens.

Mar. 8th.—House at 4.30. Went to Clapham Junction to see Marianne off. Returned to House, and when I got back was surprised to hear that Chancellor of the Exchequer had announced that Parliament would be dissolved at Easter !

This announcement was as the sounding of the trumpet summoning to battle. Easter was nigh at hand, and no time was to be lost in mustering the forces for the fight. Mr. M'Arthur had the trying task before him of winning Lambeth for the third time. This overgrown borough was a campaigning ground which included a constituency with one of the heaviest burgess-rolls in the United Kingdom. He had for the third time his honourable opponent to contend with, Mr. Morgan Howard. But danger was to be apprehended, not only from the attack of the Conservatives, but from the defection of the Radicals. These, or an extreme section of them, dissatisfied with the "Lambeth Liberal Association," as too slow and unprogressive, formed a new organization, which they styled the "Lambeth Advanced Liberal Association." The chief points in the "advanced" programme were, extension of household suffrage to counties, redistribution of seats, reform of land-laws, separation of Church and State, shorter

duration of Parliaments, and the right of Parliament to control the foreign policy of the government. To prevent, if possible, the threatened schism, a common meeting of the two associations was held, over which Mr. Selway, the chairman of the Liberal Association, presided. This gentleman maintained that the creed of the new organization was held by the older one. Sir James C. Lawrence contended that the programme of his "advanced" friends had been his own programme for twenty years. Mr. M'Arthur, too, not finding the new political creed exactly revolutionary, had little difficulty in reassuring the dissatisfied section of the meeting as to his general soundness when judged by their own standard. Still, they had other objections to the two members. They were "negligent of their parliamentary duties," and in the case of Mr. M'Arthur, by going to Australia, he missed altogether the short winter session of 1878. Both, moreover, it was objected, were aldermen of London.

In reply, Mr. M'Arthur showed that when he left for Australia no one expected that there would be a winter session of Parliament, and that the time and attention which he gave to the colonies and colonial questions contemplated the benefiting of our national commerce and the increase abroad of British influence and power. By a reference to particular instances, he vindicated himself against the unjust charge of neglecting his parliamentary duties. As to being an alderman, if that were a disadvantage, he hoped to add to it by becoming Lord Mayor before long. At the same time he showed that in his legislative efforts to free the bridges he opposed, on some points, the views held by the city corporation.

This meeting helped to prevent a division in the Liberal ranks, and is thus noticed in the diary :

Large meeting at Horns ; Selway in chair. Three organizations were present. Lawrence spoke well, and replied to objections. I addressed the meeting for more than half an hour, and was well received. All went off quite as well as could be expected.

About a week after the united meeting at Kennington a separate meeting of the advanced party was held at Carter Street Hall, Walworth, the scene frequently of disorderly meetings. Alderman M'Arthur courageously went to the meeting, and after struggling for five minutes against tumult and uproar, succeeded in getting a hearing. He thus notices it :

Went to a meeting of the Advanced Liberal Association at Carter Street. Spoke for half an hour. Meeting noisy and disorderly. Succeeded in getting them to modify their resolution expressing dissatisfaction with Lawrence and myself.

On the 12th of March, 1880, Mr. M'Arthur issued an address to the electors of the borough of Lambeth, asking them to again renew the trust which they first reposed in him twelve years before. In this document he promised "to give a loyal support to the recognised leaders of the Liberal party." While expressing disagreement with the foreign policy of Lord Beaconsfield's government, especially in relation to Turkey, he admitted that he was not an advocate of the doctrine of non-intervention, and added, "I am far from thinking that England should cease to interest herself in the affairs of Europe and the world." On domestic questions, he complained that for six years legislation had been neglected, and expressed himself in favour of assimilating the county franchise to that of the borough, the redistribution of seats, and the reform of the land laws. He alluded, as he was well entitled to do, to the part he took in freeing the bridges from toll, especially the three which communicated locally with Lambeth.

Instead of reproducing from newspapers details of the electoral contest, in which he and Sir J. C. Law-

rence on the one side, and Mr. Morgan Howard on the other, were engaged, some brief entries in Mr. M'Arthur's diary must suffice.

1880. *Mar. 15th.*—At the George Street schoolroom Lawrence spoke well ; I got on tolerably well ; had the meeting with me.

Mar. 17th.—Lambeth Baths ; crowded meeting. I followed Lawrence, but did not get well at it.

Mar. 18th.—Peckham ; magnificent meeting. I spoke first with freedom, and was exceedingly well received. Sir James followed with a very good speech ; welcomed on all hands.

Mar. 19th.—Meeting at Carter Street. Sir J. C. Lawrence was well received. I got a fair hearing for a few minutes, after which an attempt was made to storm the platform, which was repulsed.

Mar. 20th.—A magnificent meeting at the Horns ; most enthusiastic. Had rather a good time.

Mar. 22nd.—At Angell Town Institute had a good time and a good hearing. Afterwards spoke at Ferndale Rink, a large place ; a good deal of disturbance.

Mar. 23rd.—Addressed Maudsley's men at one ; Wandsworth Road at eight ; thence to another meeting ; carpenters' meeting at nine-thirty. Home at twelve, greatly fatigued.

Mar. 24th.—At Nine Elms addressed railway men. Meeting at Esher Room. At Marlborough Road, splendid meeting ; thence to Linden Grove ; finished at Stockwell.

Mar. 27th.—Lincoln & Bennett's factory at twelve. Wandsworth Road, an open-air meeting. Hawksworth Hall, a splendid meeting. Lambeth Baths, a crowded meeting.

Mar. 28th.—Called to see poor Dobson,¹ whom I found very ill, not likely to recover ; prayed with him.

Mar. 29th.—Spoke at fourteen meetings ; very much fatigued.

April 2nd.—Polling commenced, and was kept up until six o'clock. Went to the city to vote for Roche. At seven the poll was declared, as follows :

Lawrence, 19,318

M'Arthur, 18,983

Howard, 16,701

The general election was unfavourable to the Conservatives. Lord Beaconsfield's government resigned. With a Liberal majority, Mr. Gladstone, for whom Lord Hartington made way, was willing to resume the leadership of his party, and became once more the head of an administration. The new Parliament (the twenty-

¹ His coachman.

second of the United Kingdom) met on April 29th, 1880, and continued until September 7th before it was prorogued. It was not, in this first session, particularly eventful in legislation, so that Mr. M'Arthur's voice was not frequently heard in the House. When he did speak, it was to ask questions relating to affairs as far distant as Morocco, Basutoland, Fiji, and China. Some of the "advanced" politicians, who had threatened him with opposition at the recent election, seemed to think that he was not only elected *by* Lambeth, but *for* Lambeth; that the borough on the south side of the Thames should be his empire, his *cosmos*, his universe. A speaker of this party said of him, amid cheers and laughter, "The honourable gentleman had devoted himself for seven months to looking up the aborigines of the Gambia, Natal, and Fiji; but there are 40,000 aborigines in Lambeth, and he ought to have stayed at home to look after them." It was plain however in the new Parliament, as in the old, like John Howard, who "remembered the forgotten," that William M'Arthur was still the friend of the unbefriended.

As a means of benefiting religiously his native land, his thoughts were still occupied with the Irish Thanksgiving Fund, as an extract from a letter to his friend Dr. M'Kay will show.

The Thanksgiving Fund will afford a means of strengthening all your interests. It was a mistake of the friends in Ireland in not identifying themselves with the English Thanksgiving Fund. Had I been at home, I certainly should have urged it. I believe you would have got at least £20,000 as your allocation. You must now make the best of it with your own people. It rests with a few of our leading friends to say whether the fund will be a success or a failure. If it be entered upon with faith and courage, it will be a success; if with unbelief and fear, it will be a failure.

About three weeks after this letter was written, the writer of it went to Ireland, and took with him Dr.

Punshon, with the object of securing his influence and advocacy at the Irish Conference in promoting the Thanksgiving Fund, which was still in its infancy. He left home in time to treat his friend and Mrs. Punshon to a trip through Connemara and other parts of the wild west. The diary affords glimpses of the tourists.

June 10th.—Left Euston with Dr. and Mrs. Punshon. Had a pleasant journey to Holyhead, and a delightful passage in the *Leinster*

June 11th.—Left Dublin at nine; arrived in Galway at two. Drove to the Claddah to see the fishermen. Thence to a watering-place, and back by the country. Called to see the chapel—poor affair.

June 12th.—Received three packages of letters from London. Left Galway; it rained all the way to Oughterard. Drove seventeen miles further to Glendalough.

June 13th.—Spent a very quiet day; Dr. Punshon held a short service. The scenery in the neighbourhood is very fine.

June 14th.—Left. Drove through Ballinahinch, once the residence of the Martin family; thence to Clifden. Visited the new Roman Catholic cathedral and the school of the nuns. Dean M'Manus treated us with great kindness. He introduced us to the reverend mother, a fine old lady of seventy, with a fresh complexion and the vigour of one of forty. Drove on to Letterfrack, thence to Kylmore Castle, the residence of Mitchell Henry. The butler conducted us through the castle. Everything in magnificent style; could not have cost less than £100,000. The gardener showed us the garden with much pleasure; Mr. Henry apprised them of our coming. We had tea at the castle, and a fine melon was given to us on leaving.

June 15th.—In a boat on the bay. Landed, and walked to see Delphin Lodge and the waterfall. The former, by a magnificent mountain range, was formerly the residence of the Plunket family; but the house is now used as a police-barracks, and is in wretched order. Returned, and drove eighteen miles to Westport. We met Archdeacon Cather; he pressed us to stay with him, but we went to Gibbon's Hotel.

June 16th.—Lunched with Archdeacon Cather. Saw his church, a handsome edifice. Drove seven miles along the bay; had a fine view of Croach Patrick.

June 17th.—Arrived in Ballina; called on Mr. Henry Joynt, who is dying, and was anxious to see me.

June 18th.—Arrived in Dublin, but was detained on the way by the large number of labourers going to England for the harvest.

June 21st.—In the Conference the report of the Thanksgiving Fund Committee was presented. I objected to £4,000 for Wesley

College, and proposed £2,000, and £2,000 for Theological Institution in connexion with Belfast College. After considerable discussion, £4,000 was given to Wesley College, and £1,000 to Theological Institution. Nine young men were ordained for the ministry.

June 22nd. — Breakfast meeting; President in the chair. Appearances unfavourable. Leading men of the connexion absent. Turned out better than I expected. A good feeling prevailed; every one gave something. The ministers were the most liberal in proportion to their means. In all, about £7,000 was contributed. In the evening Dr. and Mrs. Punshon and I left Kingstown for Holyhead and London.

What Dr. Punshon thought of this tour may be learned from the following extract from Dr. Punshon's private journal¹:

1880. *June 27th.* — We returned during the week from a fortnight's tour in Ireland, principally in the Connemara regions and other parts of the counties of Galway and Mayo. Our dear friend, Alderman M'Arthur, afforded us this relaxation, which we greatly enjoyed in his company. Saw much distress and filth and much mistaken devotion. Ireland is still a problem and a difficulty. We called at the Irish Conference, Dublin, on our way back, and helped to start the Thanksgiving Fund.

About a month after his return from the Irish Conference, Mr. M'Arthur took his seat in the representative session of the British Conference, which met in London. The only financial question which he mentions in his diary is the English Thanksgiving Fund, which was then approaching completion.

Aug. 2nd. — Mixed Conference. Discussion about a collection to wind up the Thanksgiving Fund. Spoke in reply to Stephenson of Newcastle and Berrie of Manchester. Carried my resolution by a large majority. Went to the House at four.

The Burial Laws Amendment Act, 1880, giving others than clergymen of the Church of England power, under certain conditions, to officiate at interments in parochial churchyards and other cemeteries, became law towards the close of the session. Mr. (now the

¹ Communicated by Mrs. Punshon.

Right Hon.) H. H. Fowler delivered a speech of remarkable oratorical power on the second reading, which Mr. M'Arthur declared to be "the best by far in the debate." Mr. Alexander M'Arthur spoke in the committee stage of the bill with characteristic clearness and good sense. As the leaders of both parties were desirous, after so many years' discussion of the subject, that the vexed question should be settled, the bill encountered no very serious opposition, and passed the third reading in the House of Commons, to which it came down from the Lords, without a division. Mr. M'Arthur was a hearty supporter of the measure.

On August 26th, while the moribund session was dragging its slow length along, Mr. M'Arthur, anticipating the prorogation by a fortnight, went to the Continent to rest, if travel and sight-seeing can be called rest. He chose once more the Rhine and Switzerland, where he visited some old haunts and some new scenes. He encountered in picturesque places not a few acquaintances and friends, amongst them the Lord Mayor and Lady Mayoress, a pleasing indication to the expected occupant of the civic chair that duties at the Mansion House and Guildhall might, after all, be sometimes intermitted. At one hotel he was surprised to find that unusual preparations had been made to receive him. The solution was that some one had pre-announced his advent as that of "the coming Lord Mayor," and which the hotel keeper construed into "the Lord Mayor is coming!" He met with his colleague in the representation of Lambeth and some other M.P.s, including the member with whom he "paired" before leaving London. Although they arranged to neutralize one another in the division lobbies of the House of Commons, they were pleased to travel together in the same carriage, where the

"pair" had much pleasant conversation and were agreeable travelling companions.

One loved one there was who could not accompany him on this tour, who, unable to endure the excitement of travel and company, was receiving the quiet and tender treatment which she needed with Dr. and Mrs. Steward, at Sandown, in the Isle of Wight. The one anniversary which he invariably noted in the diary was, not that of his birthday, but of his wedding, and which occurred this year while he was in Switzerland.

Sept. 5th, Sunday. Ragatz. — Went to the English Church service in the Hôtel Ragatz. Remained in my room the rest of the day. This is the anniversary of my marriage with my beloved wife. What a blessing she was to me while in the enjoyment of health! Deeply, deeply do I feel her present affliction. I trust the Lord will hear prayer on her behalf and mine, and restore her. Meanwhile I bow with humble submission to this severe trial. Doubtless there is some wise end to be answered. May the affliction lead me to devote myself to the service of that loving God who has led me all my life long, notwithstanding great, great unfaithfulness! "He hath done all things well."

His every act pure blessing is;
His path unsullied light.

Mr. M'Arthur returned from the Continent on September 18th. After spending a few days at Sandown, where he "found dear Marianne no better," he came back to Brixton on the 24th, just five days before he was elected Lord Mayor of London.

CHAPTER XIV.

1880, 1881.

LORD-MAYORALTY.

Elected Lord Mayor.—Antiquity and Functions of the Office.—Interval.—Inauguration.—Mansion House.—Diary Extracts.—Week of Prayer.—Parliament.—Religious Gatherings.—Mayoralty and Religion.—Philanthropy.—Sympathy with Dr. Punshon.—Curious Telegrams.—Children's Party.—Sir F. Roberts' Presentation.—Lycett Memorial.—A Gunpowder Plot.—His Account of the Plot.—Death of Dr. Punshon.—Spital Sermon and Earl Beaconsfield's Death.—Royalty and Royal Letters.—Lord Shaftesbury.—Donation *in Memoriam*.—Dr. Joseph Parker.—City Road Chapel.—Mr. Aitkin.—Visit to Truro.—Banquets.—Colonial.—Meetings.—Conference at Liverpool.—More Banquets.—Visit to Ulster.—Œcumenical Conference.—Irish Presentation.—Engagements.—Successor Elected.—Mr. Gladstone at Guildhall.—End of his Mayoralty.

ON September 29th, 1880, William M'Arthur, the senior alderman who had served the office of sheriff, was elected Lord Mayor of London.

The Common Council, consisting of two hundred and six members, although an ancient part of the corporation and the administrative body for the city, does not elect the chief magistrate. The electoral body, in the first instance, is the Court of Common Hall, constituted of the eighty livery companies of the city. The following account of Mr. M'Arthur's election appeared in the newspapers :

On Michaelmas Day the Lord Mayor (Sir F. Truscott) and Sheriffs arrived in state at the Guildhall, to attend a Court of Common Hall. Before proceeding to the election of a new Lord Mayor, they went first in procession to Divine service at the church of St. Lawrence, Jewry, where a sermon was preached by the Lord Mayor's chaplain. On their return to the Guildhall the Common Sergeant explained to the Court of Common Hall the object of their meeting, and then, that the livery might have full freedom in their choice, the Lord Mayor and the aldermen who had passed the chair retired to their own chambers. The Common Sergeant then read the names of those qualified for the office of Lord Mayor, the list being headed by that of Alderman William M'Arthur, M.P. In response to the call of the livery he came to the front of the hustings to answer questions. Mr. John Jones, while speaking in commendation of Alderman M'Arthur, asked whether he would maintain the independence of the Common Hall, which, he considered, had been infringed by the Court of Common Council in the nominating of sheriffs; and whether he thought that the city companies ought not to be left to manage their own affairs, as Mr. Gladstone had put that down as a question to be dealt with by Parliament. Mr. M'Arthur, who was loudly cheered, said that the liberties of the Common Hall ought to be secured, and that he would contend that the livery should be left to manage their own affairs. They would not shrink from inquiry, which, he believed, would be in their favour. If elected, he would do his best to maintain the rights of this court and the institutions of the city of London. The election was then proceeded with, and the sheriffs declared the show of hands to be in favour of Alderman M'Arthur and Alderman Ellis. Upon this the aldermen and officers retired to the aldermen's room, from which the whole civic party returned in procession, the Lord Mayor having Alderman M'Arthur on his left hand, thus signifying that the choice of the court had fallen upon him. The Recorder announced this amid cheers, and the Town Clerk (Sir J. B. Monckton) called upon the alderman to signify his acceptance of the office. This he did amid demonstration of applause.

The custom is for the livery to elect the two senior aldermen who have not passed the chair, and who have been sheriffs, and the older in office of the two is, with rare exceptions, chosen by the Court of Aldermen. Mr. M'Arthur's own account of his election is briefly recorded in the diary.

1880. *Sept. 29th.*—This day I was elected Lord Mayor of London. Mr. Jones was very complimentary, and I was well received by the livery. At the Court of Aldermen I was unanimously elected; returned thanks on both occasions.

The office to which he was chosen dates from A.D. 1194. Prior to that, stretching back to the time of Alfred the Great, the city was governed by "port-reeves." On the nature of its government before Alfred's time, including the occupation of the Romans, who found it a British village and made it a walled city, we need not speak here. When and why the title of "lord" was prefixed to that of "mayor," and whether it arose out of the appointment of the chief magistrate as one of "the judges of oyer and terminer and gaol delivery for the gaol of Newgate," are questions on which opinions differ. The Lord Mayor's position is exalted and his influence great. He is "right honourable" as being, in virtue of his office, a member of the Privy Council. At the first meeting of the council after the demise of George IV., the Duke of Wellington said they could not proceed to business until the Lord Mayor of London had arrived. At the funeral of Henry VII. he took precedence next to the Lord Chancellor; but at state ceremonies within the city he ranks next after the sovereign, and in commissions of oyer and terminer he is named before the highest judges. In the Middle Ages Lord Mayors, in several cases, intermarried with the territorial nobility, and in the fourteenth century the Lord Mayor was assessed as an earl, and the aldermen as barons. Geoffrey Boleyn, Lord Mayor of London, was allied to the chief nobility of his day, was the grandfather of Queen Anne Boleyn, and great-grandfather of Queen Elizabeth.

The functions of the lord-mayoralty are numerous and various. The occupant of the office, as the head of the municipality, has to preside over the Court of Aldermen, the Court of Common Council, and the Court of Common Hall. He is the first commissioner of the Central Criminal Court, and has to preside over

the London sessions at the Guildhall, and to administer justice daily in his own court in the Mansion House. He is chief conservator of the Thames, and, with the Archbishop of Canterbury and Bishop of London, is a trustee of St. Paul's Cathedral. He is a governor of Christ's Hospital (Blue Coat School) and of King's College. He is also a governor of St. Bartholomew's, St. Thomas's, and Guy's hospitals. He is expected to show courteous attention and give hospitable entertainment to distinguished foreigners, including foreign sovereigns, who may visit London, and indeed to act thus towards Englishmen, military and civil, who have won renown and benefited their country. If his own sovereign visit the city, the Lord Mayor, with a show of state rivalling that of royalty itself, meets the crowned visitor at Temple Bar, and dutifully tenders to sovereign lord or lady the keys of the city. For state occasions he has his own heraldic attendants, mace-bearer, sword-bearer, and marshal. Of late years, in the case of great calamities, the Lord Mayor, by means of a "Mansion House Fund," has become the almoner of a munificent national benevolence. Taken all in all, in the history of great cities the world over, the Lord Mayor of London, in the antiquity of his office, the importance and variety of his functions, and the dignity, splendour, and influence of his position, stands unrivalled and alone.

Nearly six weeks elapsed between Alderman M'Arthur's election and his actual admission into office. In this interval the Lord Mayor-elect continued his ordinary duties as before. The very first Sunday after his election saw him in the Brixton Hill Sunday school, acting as its superintendent, as if nothing unusual had occurred. In preparing for its inauguration he was happy in securing as his chaplain Canon Fleming, a

clergyman of pulpit attractiveness, and endowed with the best ministerial gifts. Some thought that he would appoint as chaplain a minister of his own communion, but this was scarcely practicable. The ancient institutions of the city are so connected with the national Church, that the Lord Mayor, according to immemorial usage, has to appear in state at Divine service on certain ceremonial occasions, and on some of these his chaplain has to preach, or take some part in the service. Hence even Jewish Lord Mayors have been obliged to appoint as their chaplains ministers of the established Church. To one of "the people called Methodists," with a traditional regard for the Church of John and Charles Wesley, this would be less of a difficulty than to a Hebrew, a Roman Catholic, or even a sturdy Nonconformist.

As Mrs. M'Arthur's continued affliction incapacitated her from taking her part as Lady Mayoress, her sister-in-law, Mrs. Alexander M'Arthur, generously undertook to act for her in that capacity. Even this arrangement was interfered with at the beginning. On October 23rd the youngest child of Mr. Alexander M'Arthur died, and the mother consequently was unable to appear at the great inaugural banquet a fortnight afterwards. In the sad emergency her place was taken on November 9th by Lady Truscott, the ex-Lady Mayoress. It was not until January, 1881, that the Lady Mayoress began at the Mansion House her receptions and "at homes," which happily she was able to continue to the close of the Lord Mayor's official year.

On November 2nd the Lord Mayor-elect was presented to the Lord Chancellor, to receive through him the Queen's approval of his election. The Earl of Selborne, the then occupant of the woolsack, himself a worker in Sunday-schools and a lover of Christian

hymnody, as seen in his *Book of Praise*, could fully appreciate the character and work of the gentleman who stood before him, surrounded and commended by the high officials of the city. In communicating to him Her Majesty's gracious approval of the choice of the citizens, the Lord Chancellor said :

"My Lord Mayor-elect, it is no disparagement to your predecessors to say that few can bring to the chair such high qualifications as yours. It is a rare circumstance to have in the person of the Lord Mayor a gentleman so connected as you have been, not only with the interests of the city, but with Ireland and some of our most important colonies. Of the sister island I can only say I wish all parts of it were as happy and prosperous as the part with which you have been connected. In regard to the great colonies with which you are associated, you have not only taken an active part in commerce and in things beneficial to them, but you have visited them, and were received with honours such as have not been accorded to many, honours well deserved as a merchant, a member of Parliament, and a philanthropist. In the House of Commons I personally witnessed how usefully you discharged your duties. The services which you have rendered to the cause of philanthropy, and the zeal you have shown to promote the moral and spiritual interests, not only of your countrymen, but of the native races in all parts of the world, and especially in the active part you took in bringing about the connexion between this country and the Fiji Islands, are such as few men can rival."

Two days after this he attended the funeral of Sir Francis Lycett, his friend and co-treasurer of the Metropolitan Chapel Building Fund. The diary testimony is, "his death will be a great loss ; no man ever did so much in promoting the building of places of worship in London as he."

On the day of this funeral Mrs. M'Arthur was seized with an alarming attack of illness at Sandown. It was not until after his inauguration into office that her husband was made fully acquainted with the particulars. On his first visit to Sandown after that event, he writes :

"Mrs. Steward informed me of the severe attack which Marianne had on the 4th, when she was almost given up by the doctor. What a mercy that she was spared, and that, in addition to other misfortunes, I was saved on the eve of the 9th from a trial more severe than any I have ever had! I cannot sufficiently adore my gracious heavenly Father for His goodness to me and the dear invalid."

November 8th came, when he was sworn in to his high office. "The ceremony," he writes, "was interesting." The following account appeared at the time :

The Lord Mayor, the Lord Mayor-elect, aldermen, and officers of the court walked in procession from the aldermanic chamber to the daïs in the Guildhall. The Lord Mayor took the chair, having his successor on his left, and the Recorder on his right. The Town Clerk administered to the Lord Mayor-elect the prescribed declaration, in which he promised to discharge the functions of the office of chief magistrate. The retiring Lord Mayor then gracefully surrendered his seat to his successor. The Chamberlain next presented the diamond sceptre, seal, and purse of the mayoralty to the new Lord Mayor, who returned them into his safe custody. In like manner, the sword-bearer and mace-bearer presented their insignia of office. After that the sheriffs, aldermen, and high officers of the corporation advanced to the Lord Mayor with their congratulations. The indenture of the valuable city plate was signed by the Lord Mayor, who next received from his predecessor the keys of the city seal and of the exchequer weights and measures. The ceremony concluded, the Lord Mayor and the ex-Lord Mayor drove together to the Mansion-House amid hearty cheering.

On November 9th the great civic procession passed as usual, from Guildhall to Westminster Hall and back again. In addition to the equipages of the Lord

Mayor, sheriffs, and members of the corporation, it was composed largely of livery companies, fire brigades, knights in armour, with military bands and escorts, and banners in profusion. There were also in it boys of the training-ship *Warspite*, of the London District School, Hanwell, and of the Children's Home, Bonner Road. The latter is an admirable benevolent institution, which was patronized by Lord Mayor M'Arthur, of which Dr. T. B. Stephenson, its founder, was and is the principal. In passing through Coleman Street ward, of which the Lord Mayor was alderman, an address was presented to him. After subscribing before Baron Pollock and Mr. Justice Stephen the prescribed declaration,—which is the object of this visit to Westminster Hall, a custom observed since A.D. 1253—the procession returned through a part of Lambeth, crossing and re-crossing the Thames. This *détour* was made to gratify the Lord Mayor's parliamentary constituents. In the return journey it was followed by ambassadors, ministers of state, judges, and persons of distinction invited to the banquet at Guildhall.

The banquet was no less brilliant than any held on a similar occasion for a number of years, and was attended by more than a thousand guests. In proposing the several toasts the Lord Mayor had to make about a dozen short speeches, in which he acquitted himself with great taste and judgment. The Prime Minister's speech was listened to with the curiosity and interest which makes this annual banquet a matter of national and international importance. The oracle had been dumb since the prorogation of Parliament, and those of its utterances which on this occasion attracted most attention related to Ireland. The condition of that part of the United Kingdom, through the operations of the Land League, was becoming more and

more disturbed, and Mr. Gladstone's declaration that the government might be compelled "to ask for an increase of power" was taken as an indication of his future policy. In proposing the health of the Lord Mayor, he said, "I have known you for many years as a zealous, able, patriotic member of Parliament."

The record in the private diary of this memorable day is brief and modest.

The procession and arrangements were all that I could wish. The banquet was magnificent. I took Lady Spencer in to dinner, and had a good deal of interesting conversation. The speeches I had to make were trying to the nerves, but I got through them tolerably well. Mr. Gladstone said some kind things of me.

On the same November 9th a banquet was held at Auckland, New Zealand, in sympathy with the one in London, to celebrate the same event. It was attended by the mayor, the Bishop of Auckland, the speaker of the Legislative Assembly, the attorney-general, and other notabilities. It was given by the firm of M'Arthur & Co., Auckland, of which the Lord Mayor was the head, and was presided over by Mr. Charles C. M'Millan, who said that Alderman M'Arthur was "the first Irishman" who had been Lord Mayor of London. This singularity may cease in time, but it is questionable whether an event so remarkable as a festive celebration of Lord Mayor's day at the antipodes will ever be repeated.

The Mansion House, the official residence of the Lord Mayor, which is one of the best known buildings in London, was erected during the years 1739-1752. The first Lord Mayor who occupied it was Sir Crispe Gascoigne, an ancestor of the Marquis of Salisbury. It was about six weeks after his installation that Lord Mayor M'Arthur took up his abode within it. A few extracts from the private diary will show how his time

was occupied during these and the closing weeks of 1880.

Nov. 10th.—Met the judges at the Old Bailey to arrange the sittings for the year. At the Mansion House sat on the bench for two hours.

Nov. 15th.—Attended the Thames Conservancy Board for the first time.

Nov. 18th.—Court of Common Council ; was very warmly received ; my remarks seemed to give much satisfaction. At the Mission House ; spoke on the character and work of Sir Francis Lycett.

Nov. 20th.—On the bench at the Mansion House. At the College for the Blind ; was much pleased. At the Crystal Palace ; distributed the prizes to the London Brigade.

Nov. 21st, Sunday.—Mr. M'Turk preached. Visited the Sunday school ; not satisfied with its discipline, but cannot help it.

Nov. 22nd.—Opened the Central Criminal Court. Went to Thames Conservancy. Wrote letters and received deputations.

Nov. 24th.—Dined with Goldsmiths Company ; a distinguished gathering. In returning thanks, referred to Ireland, and the contrast between north and south.

Nov. 25th.—Attended Court of Common Council ; unanimously resolved to present a sword to Sir Frederick Roberts on behalf of the city.

Nov. 26th.—Arrived at Sandown. Day exceedingly wet.

Nov. 27th.—Day lovely ; not like November. Had a delightful drive with dear Marianne ; was thankful to find her so well.

Nov. 30th.—Council of Hospital Sunday Fund. Intimated that they might have the use of the Mansion House this year ; this gave great satisfaction.

Dec. 2nd.—At Common Council ; long discussion on Sir J. Bennett's motion to give 10,000 guineas to promote technical education ; amendment, to give £2,000 for five years, carried. At Shipwrights Company's dinner ; my health was proposed by Mr. Edward Clark. In replying, referred to the good of municipal institutions, and to the cordial feeling existing between the corporation and the companies.

Dec. 10th.—Distributed prizes to the London Irish Brigade ; spoke twenty-five minutes, and got well at it.

Dec. 15th.—Came to reside at the Mansion House this day. Morning, Central Criminal Court ; evening, presided at Rev. T. B. Stephenson's Children's Home, and was greatly pleased.

Dec. 24th.—Arrived at Sandown ; found Marianne as well as could be expected.

Dec. 25th, Christmas Day.—At church ; heard a good plain sermon from the vicar. We had a nice drive to Ventnor and back.

Dec. 28th.—Dined with Puleston at the Conservative Club. Dinner in honour of Mr. Gordon, of Philadelphia. After his health, mine, to my surprise, was proposed.

Lord Mayor M'Arthur had no intention of hiding his religious principles or ceasing his religious practices during his year of office, and accordingly in the first week of 1881 he presided at one of the public prayer-meetings convened by the Evangelical Alliance. In this he was not alone amongst city and judicial dignitaries. A similar service was rendered that week by Mr. Sheriff R. N. Fowler, Mr. Scott, the city chamberlain, and Mr. Justice Lush.

The Parliament of 1881 was opened on January 6th, the condition of Ireland being the reason for summoning it at that unusual time. The great work of the session was that of passing the two government measures, the "Protection of Property and Life (Ireland) Bill," and Mr. Gladstone's second Land Bill. The member for Lambeth was in his place at the opening, but in consequence of the demands made upon his time as Lord Mayor, the government whips excused his close attendance during the session, and only asked for his presence when urgently needed. Moreover, he resolved at the beginning that during the year he occupied the civic chair he would take no part in political demonstrations. That session he was a silent member, and did not even ask a question in the House.

The hospitality of which the Mansion House has been the scene from the beginning was observed by Lord Mayor M'Arthur as freely and unsparingly as by the most bountiful of his predecessors. In his case however there was a marked peculiarity which excited a good deal of attention and comment at the time.

While persons of high distinction and members of the upper classes were invited in undiminished number,

humble toilers for the common good had their merits recognised and were bidden to the Mansion House. Amongst these were included the officers and teachers of the Brixton Hill Sunday school, and representatives of the London City Mission. It was no marvel, of course, that the bishops of the Church of England should be banqueted. More unusual guests were variously entertained when the Evangelical Alliance, the Society of Friends, and the Methodist Œcumenical Conference were welcomed to the official residence by the Lord and Lady Mayoress. The foreign missionary societies were not forgotten in the hospitalities of the Mansion House. The banquet to them grouped itself around the person of Dr. Moffat, a veteran missionary of the London Missionary Society, and the father-in-law of David Livingstone. To show special honour to him, at the Lord Mayor's solicitation the Archbishop of Canterbury and the Earl of Shaftesbury appeared at the banquet and spoke.

These religious gatherings provoked the ridicule of the comic journals, one of which proposed that the Lord Mayor, instead of "right honourable," should be styled "right reverend," and that the Mansion House should be called "the City Tabernacle." The wits had forgotten that religious observances, in one form or another, have been connected with the corporation of London from the beginning. The charter of William the Conqueror, guaranteeing to the city its ancient rights, was addressed not only to "Godfrey the Portreeve," as the chief magistrate was then called, and to "all the burgesses," but also and primarily to "William the Bishop." Of the ancient "trade guilds" and "craft guilds," a modern historian writes: "I have not been able to ascertain, in London at least, the existence of a guild which was not religious. . . . There were some guilds more

purely religious than others, and there were some which had no connexion whatever with trade. . . . The aldermen and city magnates belonged at first to these purely religious fraternities."¹ In post-Reformation times, also, the connexion has been continued, and the election of a Lord Mayor is still regularly preceded by a religious celebration at church, a custom than which, if observed "in spirit and in truth," nothing can be more beautiful or commendable. Besides, Lord Mayors Hunter, Challis, and Wine, within living memory, acted in the same way as Lord Mayor M'Arthur, but not on such a large and noticeable scale.

Lord Mayor M'Arthur used the influence of his high office to promote philanthropic objects. He instituted, during his year, two "Mansion House Funds" for the relief of distress occasioned by earthquakes, one at Agram in Croatia, the other at Chios, an island in the Ægean Sea. With the committee of the Hospital Sunday Fund he was connected from its origin, and when, as Lord Mayor, he was its treasurer, he failed not, by appeals in the public press, to promote its objects. On Hospital Sunday he attended Divine service in state with the sheriffs at Westminster Abbey. At several medical charities he gave his personal presence and help at anniversary and other celebrations. Amongst these may be mentioned the Royal General Dispensary, the Royal Hospital for Women and Children, the London Temperance Hospital, the East London Hospital for Children, the Metropolitan Dispensary, the City Orthopædic Hospital, the Hôpital et Dispensaire Français, Londres, and others.

Amid almost incessant public engagements he did not forget the claims of private friendship. Dr. Punshon

¹ *London* ("Historic Towns"), p. 51. By W. J. Loftie.

having lost his eldest son, he wrote him a letter of condolence, in which he says : " I have no doubt sustaining grace will be given you by ' the God of all grace,' and that in this painful dispensation ' all things shall work together for good.' You have the prayers and loving sympathy of a large circle of friends."

To the same esteemed correspondent he wrote on another occasion :

" I am giving a banquet to Sir Frederick Roberts. The guests will be chiefly military men. The only clergymen I expect are my chaplain and Bishop Claughton, chaplain-general of the forces. Would you like to come? I should be most happy to send you an invitation. The company will be a most distinguished one. The Duke of Cambridge, Duke of Connaught, Lord Lytton, Lord Chelmsford, Sir Garnet Wolseley, and a large number of military officers, will be present. I will ask no other minister but yourself."

Two telegrams received by the Lord Mayor may be mentioned as illustrating the remarkable estimate formed of his office by foreigners. The first was in French, and was from the *dimarch* (mayor) of Athens :

" We have to announce, at a time when Greece is under arms, the happy news of the discovery, in magnificent and complete condition, of the *chef d'œuvre* of Phidias, representing Minerva victorious. Make archæologists aware of the fact."

About a month afterwards the *dimarch* sent to the Lord Mayor a photograph of the statue, and a letter in which he stated that archæologists were now agreed that it was not the original, but a copy of the work of Phidias, but that, even as such, it was of great historical value.

The other telegram was from the governor of Githion, in Laconia, and related to a slight accident which Mr.

Gladstone met with by falling on slippery snow. It was in Greek, but was not addressed to the renowned Homeric student himself, but to the Lord Mayor, who perhaps was supposed to know most subjects, and to have a kind of supervision over the Prime Minister himself. It was thus translated :

"My assembled neighbours have been distressed by sad news of the accident to your distinguished and Hellenophil fellow citizen, Gladstone. They are praying to the Most High at church for his speedy recovery, and charge me to convey to him, through you, their prayers, which may God hear."

One of the merriest meetings at the Mansion House was the children's party, at which a thousand were present. It was not a juvenile fancy ball, but a miscellaneous entertainment, including *tableaux vivants*. A few carping critics complained that dancing was not included in the programme of amusements ; but for all that there was no lack of the pleasures and pastimes which children can exquisitely relish. The Lord Mayor, whose heart continued young beyond the age of seventy, who spent the Sundays of his life in promoting the interests of children, who could ring out as merry a laugh as any one of the thousand, spared no pains or expense to add to their enjoyment ; and by the sunshine of his own geniality and cheerfulness, with the aid of the Lady Mayoress, contributed not a little to the thorough pleasure of his delighted guests. And who does not honour him for declining to violate the convictions of his own judgment and conscience, and for showing regard to the teachings of his early home, and to the sentiments and usages of the Church of which he was a prominent member ?

The presentation of the freedom of the city and a "sword of honour" to Sir Frederick Sleigh Roberts,

"in recognition of his gallant services in Afghanistan," was made at the Guildhall on February 14th. The Lord Mayor presided in full civic state over a Court of Common Council, at which the aldermen appeared in their scarlet robes and the councillors in their mazarine gowns. The hero of the occasion came in the uniform of a major-general, wearing his numerous well-won decorations, surrounded, not by his usual staff of military officers, but by the chief warden and officials of the Fishmongers Company, to which livery he had been admitted not long before. The eloquent address of the city chamberlain, recounting memories of Delhi, Lucknow, Cawnpore, Umbeyla, Lushai, Abyssinia, Peiwar, Kotal, Char-Ariah, Cabul, and Candahar, was worthy of the occasion. Nor less so was the reply of the honoured soldier, who accepted the double gift of citizenship and a sword from the greatest of commercial cities and the capital of the empire, as "an appreciation of the fact that arms are necessary for the protection of commerce, and to secure the interests of peace." The rising of the court at the approach of the man whom the city delighted to honour, and the signing of the roll of freemen by the enfranchised soldier, amid the enthusiasm of three thousand spectators in the old historic hall, with the cheering of admiring crowds outside, presented a scene strikingly picturesque, impressive, and suggestive. Nor could the thoughtful spectator fail to note that both the Lord Mayor who presided and the soldier-citizen who was honoured belonged alike to that remarkable section of the population of the United Kingdom, more British than the British in feelings and attachments, the Irish of British descent. Two other victorious soldiers of this gifted race had been honoured in the Guildhall by the City of London with a similar presentation during the present century, the Duke of

Wellington and Sir Garnet Wolseley. When, perhaps centuries hence, the sword of honour presented in 1881 is looked upon, there shall be seen upon the blade the names, "Sir Frederick S. Roberts" and "M'Arthur, Mayor."

To the newly made citizen the Lord Mayor gave a banquet at the Mansion House in the evening. Two princes of the blood-royal, the Duke of Cambridge and the Duke of Connaught, each of them, like the guest of the evening, a citizen and a soldier, were present, and made speeches. The Secretary of State for War, and other of her majesty's ministers, ex-viceroy of India, peers of the realm, members of the House of Commons, city magnates, and persons of distinction, attended in considerable number. As the mass of the guests were officers of high rank and distinguished reputation, and appeared in brilliant uniforms, the banqueting hall was radiant with the sheen of military splendour; and as a bevy of fair women sat with the Lady Mayoress and Lady Roberts in the gallery, it looked as if England's capital "had gathered there her beauty and her chivalry." The Lord Mayor was adequate to the occasion, and in proposing the toast of the evening gave an admirable *résumé* of the events which led up to the famous march of Sir Frederick, at the head of another historic "ten thousand," from Cabul to Candahar.

Early in March the Lord Mayor went in state to Mile End Road to the stone-laying ceremonial of the Lycett Memorial Chapel. The trowel with which he laid the second stone (the first having been placed by Lady Lycett) was handed to him by Dr. Punshon. This occasion proved to be the last time that the two friends met together on earth.

On March 16th a gunpowder plot was discovered at the Mansion House, which created a great sensa-

tion. The following account is taken from the newspapers :

About 11.30 o'clock last night a woman residing at 1, George Street, Walbrook, observed smoke issuing from a recess under the east window of the Egyptian Hall of the Mansion House. She pointed it out to police-constable Cowell, who found that it proceeded from brown paper on fire, which inclosed a parcel laid against the wall in the recess. He extinguished the fire and took the parcel to the police-station in Bow Lane. It was found to contain a wooden box, with a hole in the middle, from which a fuse was protruding. The fire of the burning paper had got within an inch of the fuse. The box was found to contain 40 lbs. of coarse blasting gunpowder, with which the fuse communicated, part of an old carpet-bag, two American newspapers, one Glasgow, and one Irish newspaper of recent dates. An explosion would probably have been more destructive to the surrounding houses than to the Mansion House, the walls of which are in some places ten feet thick.

Next day the Mansion House was surrounded by dense crowds, and the Lord Mayor, in proceeding to the Guildhall, was sympathetically cheered. In the Common Council, where he spoke on the possible results of an explosion, his lordship was received with loud cheers. In the House of Commons, in reply to Sir Stafford Northcote, the Home Secretary (Sir William Harcourt) said that the attempted outrage "was under thorough investigation, but it was not desirable to give details." The Lord Mayor received a large number of telegrams from the provinces, America, and the colonies, congratulating him on his escape. There was also a large number of callers at the Mansion House for the same purpose. A few days after the discovery the Lord Mayor wrote an account of it to Dr. Punshon, who had gone to the Riviera in broken health.

Thanks for your congratulations upon the failure of the diabolical plot, which was frustrated by a gracious Providence. It was first observed by the servant-maid of one of the adjoining houses in George Street, who was sent out on an errand. She immediately called the policeman, who put out the smouldering flame with his coat. Another minute and a half, and it would have reached the

fuse, and an explosion would have taken place. I had gone to Raleigh Hall to dinner, and did not return until near 12 o'clock, so that I should have escaped personal injury. The Egyptian Hall, however, with its noble historic windows, and the houses in George Street, would have been shattered. It is a great mercy that we were delivered, for it would have produced a fearful excitement in London and throughout the provinces. I was to have given a banquet to all the masters of the London companies that evening, but postponed it for a week in consequence of the death of the czar. It is just possible that the conspirators had prepared the box for the occasion.

The attempted outrage was generally attributed by the press to the O'Donovan Rossa section of Irish-Americans, who publicly advocated assassination and massacre as a means for effecting the separation of Ireland from England. Some thought it was intended solely for the Lord Mayor, in revenge for the support he had given in Parliament to Mr. Gladstone's government in what was called its coercive policy. It was plain however that the aim was, by indiscriminate slaughter, to create panic and terror in the public mind as one means of extorting their demands.

Not long before the attempt upon the Mansion House, the Lord Mayor went to Manchester to attend a committee upon which he was appointed by the Wesleyan Conference. The arguments which he used in the committee he supported by a subscription of £500, and a few days after the defeat of the Mansion House plot he presided at a meeting under the threatened roof which recalled memories of the Reformation. In the letter to Dr. Punshon last quoted from, both meetings are thus spoken of :

I have had a meeting this evening in the Mansion House on behalf of a memorial to Tyndale. Lord Shaftesbury, Professor Plumptre, the Bishop of Cork, and Dr. Donald Frazer were the principal speakers. I went to Manchester about Oldham Street chapel. We completely upset the decision of the trustees to sell the chapel, and shall be able to keep it for Methodist objects.

The mayor of Manchester, hearing that I was in the town, extemporized a luncheon for me at the Town Hall, at which about fifty were present.

This was his last letter to Dr. Punshon. That eminent minister returned from Genoa to London worse than when he went out, and to the profound grief of the Church of which for many years he was the most popular preacher, he died at his residence, Tranby, Brixton Rise, on April 14th. When the sad news reached the Mansion House the Lord Mayor hastened to the house of mourning. Afterwards he wrote to Mrs. Punshon a letter full of tender sympathy and Christian hope. Finding that the pre-engagements of his office would prevent him from attending the funeral, he wrote again :

I cannot express how grieved I am that it will not be in my power to attend the funeral, and pay this tribute of respect and affection to my friend by following his remains to the grave. I have however arranged for the Lady Mayoress to remain at Brixton and attend. I have been thinking about you, and praying that our gracious, loving Saviour may comfort and support you. You have abundant cause to bless Him for His goodness to your beloved husband, and though his removal may seem dark and mysterious, yet He says, "What I do thou knowest not now, but thou shalt know hereafter." I was much struck to-day with a remark made at the grave of my honoured friend Sir Charles Reed : "When, like corn in ripest fulness, life in its richest mellow-ness has been suddenly gathered in, we know that it is not the hand of an enemy that has done this, but the gracious hand of the Master. He has called him home at the time that He knew to be best, though to us it seemed not so." I have had a touching note from Canon Fleming, who feels deeply the loss, and says : "None of his legion of friends can mourn him more sincerely than I. He belonged to us all, but now he belongs to Christ for ever, and we must wait to follow."

While the Lady Mayoress was in the funeral *cortège*, the Lord Mayor himself, in the pomp and glory of civic state, went to Christ Church to one of the commemoration services of Christ's Hospital ; for of this celebrated school, founded by Edward VI., the Lord

Mayor and aldermen of London are the governors. On the day of which we write he distributed to the boys, according to an ancient usage, new-coined gold and silver pieces, and afterwards appeared at Christ Church, when the second "Spital Sermon" of the year was preached by his own chaplain, Canon Fleming. The preacher had just come from the late residence of Dr. Punshon, where, before the coffin was taken to the hearse, he prayed with the family and the mourners. On that day the shadow of a great bereavement had fallen upon the nation. The day of Dr. Punshon's funeral was the day of the Earl of Beaconsfield's death. Canon Fleming in his sermon paid an eloquent tribute to the genius and patriotism of the lamented statesman. There was one conspicuous worshipper in Christ Church at that crowded service, before whom was placed the city mace and sword of state, who was sure to remember the inspired words, read that day at Norwood Cemetery, and shortly to be read in Hughenden church, "Surely every man at his best estate is altogether vanity."

During his term of office, Lord Mayor M'Arthur was occasionally associated with royalty. He and the Lady Mayoress entertained at luncheon Prince and Princess Frederick of Schleswig Holstein and their daughters. More frequently he was connected with members of our own royal family in their praiseworthy efforts to promote philanthropic work. He was with the Duke of Edinburgh at the prize-giving to the London Schools' Swimming Club; at the Royal Naval and Military Bazaar (Wesleyan) for Soldiers' and Sailors' Homes and Institutes with the Duke and Duchess of Connaught; with Prince Leopold at the Charity Organization meeting, and with Princess Christian at Mrs. Hilton's Crèche. The following letters show that such services were not only appreciated, but sought :

TO H.R.H. THE DUKE OF CONNAUGHT, FROM H.R.H. THE
DUCHESS OF TECK.

KENSINGTON PALACE,
March 21st, 1881.

DEAR ARTHUR,—

I have been thinking that it would be a good thing if we could persuade the Lord Mayor to support you at the dinner in aid of the Princess Mary Village Homes on the 31st inst., but unluckily I do not know him. Do you think you could ask him in my name and your own to give us his very valuable assistance on the occasion? The charity is doing so good and important a work in rescuing these poor little waifs and strays from a hot-bed of vice and crime, that I sadly want it to become more known and more taken up.

Leaving this matter in your kind hands,

I am, dear Arthur,

Your affectionate cousin,

MARY ADELAIDE.

TO THE RIGHT HON. WILLIAM M'ARTHUR, LORD MAYOR, M.P.,
FROM H.R.H. THE DUKE OF CONNAUGHT.

BAGSHOT PARK, SURREY,
March 22nd, 1881.

MY DEAR LORD MAYOR,—

I have received the inclosed from my cousin, the Duchess of Teck, and according to her wish I ask you whether your time would allow of your supporting me on the 31st. I know how fully your time is taken up, and yet I venture to think I shall not plead the cause of so excellent a charity in vain. We have, alas! daily only too many instances of how numerous is our criminal class, and it is in order to rescue children from swelling the ranks of this unfortunate class of the community that the Princess Mary Village Homes have been started.

Hoping that you will excuse my troubling you on a subject that I take so deep an interest in, believe me, my dear Lord Mayor,

Yours sincerely,

ARTHUR.

From the following record in the private diary we learn the issue of the royal invitation.

March 31st, 1881.—Went to Willis's Rooms to a dinner on behalf of the Princess Mary Homes for Children. The Duke of Connaught wrote requesting me to support him. Sat beside the Marquis of Bute and Lord Shaftesbury. Proposed the Prince and Princess of Wales and the rest of the royal family, and afterwards returned thanks for my own health. Large and influential gathering. Got on tolerably well.

On April 27th the Lord Mayor presided at the Guild-hall over a great meeting, at which a testimonial was presented to the Earl of Shaftesbury in recognition of his eminent philanthropic labours. A few days afterwards, in Exeter Hall, he was in the chair of the May meeting of the Wesleyan Missionary Society, and gave £1,000 as a special donation in memory of Dr. Punshon. He presided at the meeting of the Metropolitan Chapel Building Fund, which, by the kindness of Dr. Joseph Parker, was held in the City Temple. This remarkable preacher in early life, with his parents and family, connected himself with the Methodists in Hexham, his native place. In the rural Methodist congregations in the romantic region round about the quaint old town he first exercised those remarkable preaching gifts which in their maturity attract weekly a thousand city men at noon, on a work day, to the Temple at Holborn Viaduct. Although he returned to the denomination to which he originally belonged; yet he has always acted kindly towards the people with whom he held Christian fellowship for a few years. At the first Methodist meeting which he admitted to the City Temple, in addressing the audience, he vowed that if their Church were attacked, he would cry :

O woodman, spare that tree,
Touch not a single bough ;
In youth it sheltered me,
And I'll protect it now.

On May 6th the Lord Mayor and sheriffs went in state to City Road Chapel, when a sermon was preached by the President of the Conference (Rev. E. E. Jenkins), and a collection made for the trust funds. This place of worship is noted as having been built by Wesley in place of the first Methodist chapel, known as the Foundry. In consequence of this continuity it is re-

garded as the mother-church. When near the expiration of the lease, the freehold was purchased from the Ecclesiastical Commissioners, and William M'Arthur was appointed one of the new trustees. It was singular that twenty years afterwards he should come in state to the chapel as Lord Mayor of London. A similar visit was paid in 1815, by the then Lord Mayor, who accompanied the Duke of Kent, the father of Queen Victoria, to City Road Chapel. The sermon on that occasion was preached by Dr. W. B. Collyer, chaplain to his royal highness, and a collection was made for the British and Foreign School Society.

At the beginning of June "a drawing-room meeting" of invited guests was held at the Mansion House to hear an address on "The Battle of Life," by the Rev. W. H. Hay Aitkin, a well-known clergyman and "missioner" of the Church of England. Unfortunately the Lord Mayor was laid up with an attack of gout, and could not be present. The Lady Mayoress, in his absence, received the guests and presided over the meeting, supported by Mr. Alexander M'Arthur, Bishop Beckles, Canon Fleming, and some members of the corporation. Mr. Aitkin's address was one of great earnestness and power, and it was hoped that the novel use to which the Egyptian Hall was put served some good purpose.

Before the Lord Mayor was quite well he went to Cornwall to fulfil an engagement by laying the memorial-stone of the Wesleyan Middle-class School, Truro. Lord Mayor Truscott was present with the Prince of Wales only the year before, at the stone laying of Truro Cathedral; but this did not diminish the great interest that was shown by the people of Cornwall in the visit of Lord Mayor M'Arthur. He was received with honour by the mayor and corporation,

who with magistrates, members of Parliament, volunteers, the borough police, visitors of distinction, private citizens, committees, ministers, and school children, with bands and banners, formed a procession nearly a mile long, which conducted him to the site where the ceremonial was performed. The mayor gave a luncheon before the ceremony, and after it there was a public dinner, at which Mr. W. Bickford-Smith, not then in Parliament, but at present member for the Truro division of Cornwall, presided. Speeches were made. Mr. S. D. Waddy, Q.C., in his address, said, "The Lord Mayor and myself have two things in common: first, we are both sons of Methodist preachers; secondly, we are both uncommonly proud of it."

The principal banquets given at the Mansion House during the summer were respectively to Her Majesty's judges, the archbishops and bishops of the Church of England, the representatives of literature, the representatives of the colonies, and the mayors and mayoresses of the United Kingdom. The Lord Mayor took infinite pains by correspondence and interviews with the Lord Chief Justice, the Archbishop of Canterbury, distinguished men of letters and colonial magnates, to render each of them a success; and the purposes, which in each case reached far beyond the mere festivity, received intelligent recognition from the press. The colonial banquet, especially, recalling the wonderful past of Anglo-Saxon colonization, and suggesting its vast possibilities and probabilities in the future, supplied themes for journalistic eloquence, of which the leading dailies availed themselves to the full.

At this splendid entertainment the Lord Mayor secured the presence of the Secretary of State for the Colonies, the Speaker of the House of Commons, the prime minister of the Dominion of Canada, colonial

governors and ex-governors, agents-general and administrators, and the heir to the throne of the British empire. The King of the Sandwich Islands arrived in London a few days before, and was also present. When the Prince of Wales, who had already approved of the toast-list, found that the king was going to be at the banquet, he sent a request to the Lord Mayor, that his majesty's health should be proposed next after the Queen's and before his own. The king was greatly pleased with the Lord Mayor's reference to the Sandwich Islands, which he had personally visited. In his reply, which was given in English, he caused much laughter by saying of his own dominions: "We have no land-leaguers there, but we have our Liberals and Conservatives. I am glad to say that I am half between the two, or, as you gentlemen say, Conservative-Liberal." The Prince of Wales, proposing the health of the Lord Mayor, described him as "a colonial merchant of high repute, well acquainted with the colonies, having visited, if not all, at any rate, the greater part of them."

It would be difficult to enumerate all the enterprises and efforts, religious, philanthropic, and educational, to which this most laborious chief magistrate lent his presence and support. We find him attending meetings of the Royal Asylum of the St. Anne's Society, the Brixton Orphanage, Home for Inebriates, the Licensed Victuallers' Asylum, the National Union of Elementary Teachers, the London School Board, the Society of Artists, university extension, technical education, the Friend of the Clergy Corporation, and the Corporation of the Sons of the Clergy.

The Wesleyan Conference was held this year at Liverpool, and received much attention and respect from the press, the public, and the authorities of that great city. There was the usual Nonconformist deputation,

headed on this occasion by the manly and popular Hugh Stowell Brown. What was not usual, the bishop of the diocese, in a letter to the president, Dr. Osborn, welcomed the Conference, and invited him and several of the leading ministers to luncheon at the palace, with some of the more prominent of his clergy. In that pleasant gathering he referred to his own grandfather, John Ryle, of Macclesfield, at one time mayor of the borough, the personal friend of Wesley, and for many years the leading Methodist in the town. The Lord Mayor was only able to attend in his place in the Conference one day. On that day the mayor of Liverpool, Mr. (now Sir W. B.) Forwood, entertained the president and Lord Mayor, and some other ministers and lay representatives at luncheon, and afterwards gave a reception at the Town Hall (at which Bishop Ryle was also present) to the whole Conference, with the gentlemen and ladies who entertained them at their houses. In speaking in the Conference on the subject of the Metropolitan Chapel Building Fund, the Lord Mayor, by a slip of the tongue, called it "the Metropolitan Board of Works." There was a laugh, of course; and looking inquiringly as to what it could mean, the president informed him of his *lapsus linguæ*. With ready wit he replied: "I may have made a mistake, but, after all, I am not far wrong. In its operations the Metropolitan Chapel Building Fund *is* a board of works, without which I do not know what we should have done in the metropolis."

He returned to London, and banqueted at the Mansion House the International Medical Congress; and in connexion with the same great gathering he and the Lady Mayoress received next evening at the Guildhall about four thousand guests. The following evening there sat at his table Her Majesty's ministers,

and copious eloquence was poured forth from the lips of Mr. Gladstone, Lord Hartington, and John Bright.

On August 12th the Lord Mayor went to Ireland as one of the deputation of the Hon. the Irish Society. His appearance in Londonderry as Lord Mayor of London excited great interest, and at a banquet given to him, and the governor of the Irish Society (Sir Sydney Waterlow), and the other members of the deputation, the mayor, Sir Edward Reid, who presided, said in his speech, "This city has been visited before by Lord Mayors of London, but none of them were Irishmen or former residents of Derry ; Lord Mayor M'Arthur is both." Referring to his lordship's connexion in past years with the corporation of Londonderry, he quoted from an anonymous rhymist :

He left his aldermanic gown,
And crossed our Channel ferry,
To gain a higher civic crown,
In London *minus* Derry.

After visiting Coleraine he went to Warrenpoint¹ where he spent the Sunday with his sister, Mrs. Hughes, and her husband. All the Sunday schools of the various Protestant denominations in the town, gathered together for the purpose, were, to the wonder and delight of the children, addressed by the Lord Mayor of London. His next visit was to Enniskillen, for the purpose of meeting an architect, to see if certain improvements could be made in the Methodist church property. The secret of his presence becoming known, a meeting of the town commissioners was hurriedly called, and an address presented to him.

During this visit to Ireland, the Lord Mayor did not forget the parish of Ardstraw, with its memories of the homes and haunts and graves of the M'Arthurs and Finlays. Of Miltown, the scene of his boyhood, which

he had celebrated in song, he makes this affecting record in his diary :

Aug. 19th. — Mr. M'Farlane took me in his carriage from Strabane to Miltown. Walked with John over the farm. Wonderful change ! Should not have known it. The old house, associated with so many happy memories, is thrown down. The orchard is swept away, also the out-houses. The farm is evidently improved, but the charm that made it interesting is gone. Don't care ever to visit it again.

As there had been a Pan-Anglican Synod and a Pan-Presbyterian Synod, so there was a Methodist Œcumenical Conference, numbering about four hundred representatives from all parts of the world, which met in London early in September. Of this assembly the Lord Mayor was a member, and was in his place in the morning at the inaugural service at City Road. In the evening he and the Lady Mayoress gave a reception to the conference and others, numbering in all nearly a thousand guests. Before separating the novel sight was seen of the Lord Mayor, hymn-book in hand, reading out from the dais of the Egyptian Hall the hymn commencing,

See how great a flame aspires,
Kindled by a spark of grace !
Jesu's love the nations fires,
Sets the kingdoms on a blaze.

The verses were sung by many voices from many lands, and prayers and addresses followed. The œcumenicity claimed by the conference which was entertained at the Mansion House in 1881 had its first unlikely beginning the very year (1739) in which the foundation of the Mansion House was laid. Then "eight or ten persons" came to Wesley in London for religious instruction, and he organized them into the first of the "United Societies." Then a shattered foundry not very far north of the Mansion House was,

by structural alterations, made into the first Methodist chapel.

The Lord Mayor was unable to attend the Irish Conference of 1881, and, in his absence, an address was voted which was presented to him at the Mansion House by an influential deputation. It acknowledged his great zeal and liberality in promoting the religious welfare of Ireland, and was as highly valued as it was justly merited by as genuine a patriot as ever said of the Green Isle,

This is my own, my native land !

One important matter which he helped to a successful issue was the formation of a Chamber of Commerce for London. He was chairman of the provisional committee, presided at the preliminary meetings at the Mansion House, and was in the chair in October, when the council was actually constituted. It is scarcely too much to say that he deserves to be regarded as the founder of the London Chamber of Commerce. He performed the ceremony of turning the first sod in the operations which completed the inner circle of the Metropolitan Railway. He spoke at the Dairy Show at the Agricultural Hall, and also at the International Exhibition at the Crystal Palace. He attended the Leather Trade Exhibition with the sheriffs, and gave a state reception and banquet at the Mansion House to the president and delegates of the Trades Union Congress, to the Iron and Steel Institute, the London School Board, and the Royal Academy of Arts.

On Michaelmas Day he attended a Court of Common Hall, at which Alderman Ellis was elected as his successor. The sermon preparatory to the election was preached before the corporation by Canon Fleming. The text was, "When the righteous are in authority the

people rejoice." In speaking of the outgoing Lord Mayor the preacher said, "His year has been marked by untiring devotion to duty, unsparing self-sacrifice, undeviating courtesy and kindness to all concerned." The resolution of thanks which was unanimously accorded to him by the Common Hall testified, amongst other things :

With a force of character, regulated by broad and enlightened views, he has fulfilled his duty in a manner worthy of his high office, and most beneficial to the citizens and the community generally. All interests have alike received his hearty support ; those of justice, religion, and charity receiving their rightful place, whilst commerce, trade, industries, and colonial enterprise have received marked and well-timed attention. The hospitalities of the Mansion House have been variously and generously dispensed. The Lord Mayor has on all occasions well and faithfully represented his fellow citizens, and by his whole conduct has justly earned their gratitude.

On October 13th he presided at the Guildhall over a Court of Common Council, at which took place the presentation of an address to Mr. Gladstone, with a request that he would sit for a marble bust to be placed in the Guildhall. At this meeting the Prime Minister made known that that morning Mr. Parnell had been arrested and imprisoned, an announcement which produced an extraordinary scene of excitement and enthusiasm. From the Guildhall he rode with the Lord Mayor to the Mansion House amid demonstrations of applause. At the luncheon the Lord Mayor, in proposing Mr. Gladstone's health, declared that his own pleasure in receiving his distinguished guest was enhanced by the magnificent reception given to him by the citizens in their corporation hall. In proposing the health of his host, the Prime Minister remarked : "Many gentlemen have occupied that seat before you, my Lord Mayor, but none, I am convinced, more worthily, or in a manner more distinguished than yourself. You have won the con-

fidence and respect of your fellow-citizens by your administration of civic affairs."

On November 8th Lord Mayor M'Arthur vacated the civic chair, and delivered up the insignia of office to his successor, Alderman Ellis. Afterwards the Court of Aldermen met, and resolved unanimously: "That the best thanks of this court be given to the Right Honourable William M'Arthur, M.P., late Lord Mayor, for his services in presiding over its deliberations during the past year; for the dignity, zeal, and efficiency with which he has filled the office of chief magistrate; for his careful and earnest response to the calls of charity; for the munificent hospitality with which he has sustained the reputation of the Mansion House; and for his unvarying courtesy and accessibility to his brethren of this court, who heartily wish him continued health and happiness."

On the character of his mayoralty the public press had only words of praise to offer. The opinion of the *Times* must suffice for citation here: "To hope that Mr. Alderman Ellis will make as good a Lord Mayor as his predecessor is to wish that he may prove to be as good a Lord Mayor as may be. Mr. M'Arthur has singled himself out from a series of popular Lord Mayors by his popularity, his courtesy, and by the judicious bestowal of his hospitality."

The receptions at the Mansion House owed much of their success to the charming gracefulness and suavity of the Lady Mayoress.

CHAPTER XV.

1881-1884.

HONOUR FROM THE QUEEN.

His New Residence.—Tour in Italy, Sicily, and Malta.—Parliament, 1882.—Diary Extracts.—His Place of Worship.—Death of Rev. G. M'Millan.—Remarkable Missionary Meetings.—Colonial Presentation.—Attends Irish Conference.—Extracts from Letters.—Receives a Title.—Order of St. Michael and St. George.—Death of Mr. Carlisle.—Letter.—Visits Ireland.—Address at Londonderry.—Parliament, 1883.—Affirmation Bill.—Diary Extracts.—A Monster Petition.—Conference at Hull.—Appointed Missionary Treasurer.—His Predecessors.—Metropolitan Chapel Building Fund.—Subscribes £10,000.—Extracts from his Diary.—Busts of Drs. Punshon and G. Smith.—Wesley's Deed of Declaration.—Mr. Spurgeon's Jubilee.

AT the end of his mayoralty Alderman M'Arthur removed from the Mansion House, but did not return to Gwydyr Houses, Brixton. His house there, in which he had resided for twenty-three years, he sold, and procured for his new residence the fine mansion, 79, Holland Park, Kensington. It was not quite ready for his reception when he vacated the Mansion House, and for about three weeks he stayed with the family at Raleigh Hall. In that interval he resigned the office of Sunday-school superintendent at Brixton Hill, a post which he filled for more than twenty years. He also ran down for a few days to Sandown, to see his beloved invalid. On December 5th, 1881, he writes, "I took up my abode in Holland Park." This, his second private residence in London, was his last.

The heavy overwork of his year of office necessitated the change and relaxation which he sought in foreign travel. On December 7th he left for Italy, with the intention of going thence to Egypt, but went no farther than Malta. He took with him as his travelling companion his nephew, Mr. J. Percy M'Arthur. Miss Shillington, who had formed part of his family at the Mansion House, availed herself of their escort as far as Naples, as she was proceeding to Castellamare, to join her sister, who was wintering there. They went by Paris and the Mont Cenis Tunnel, and visited in succession Turin, Milan, Bologna, Florence, Rome, and Naples. While gratifying his taste in the churches and art-galleries, and revelling in the scenery, the lifelong advocate of Christian missions was not unmindful of the operations carried on by the agents of his own Wesleyan Missionary Society. Of the missionaries in Italy of that institution only three were Englishmen, the remaining twenty-seven being native Italians. Some of the latter had been ecclesiastics of one kind or another in the Roman Church. Amongst them were Sciarelli, who distinguished himself in a public discussion which he had with a learned priest; Ragghianti, who when a monk was reputed to be one of the most eloquent preachers in Naples; and Capellini, who received from the king of Italy the knightly title of *Cavaliere* for his benevolent work in the army. For linguistic and other reasons Mr. M'Arthur had most intercourse with the three English missionaries. At Florence he drove about with the Rev. Robert Foster, and attended a mission service with him. At Rome he had striking evidence of the great change which had taken place since his last visit. Then no Protestant place of worship was allowed within the walls, but now he finds several, amongst them the *Chiesa Evangelica*

Methodista. Of this the Rev. H. J. Piggott, superintendent of the missions in Northern Italy, was minister. It must have been as singular as it was gratifying to Mr. M'Arthur to be called upon to preside over a meeting in Rome for promoting the observance of the Sabbath. His own account in the private diary is as follows :

1881. *Dec. 19th.*—Had tea at the Rev. H. J. Piggott's. Met a number of ministers belonging to the Church of England, Baptists, Waldenses, American Methodists, etc. Took the chair at a meeting for the observance of the Sabbath ; Mr. Piggott acted as interpreter. The church was crowded, and very great interest seemed to be excited. The speech of the evening was that of Gavazzi. It was a wonderful display of oratorical power.

With all his love for the advancement of true religion, he was far from indifferent to the signs of progress, material and otherwise, which he observed in Rome. On this subject Miss Shillington writes :

His tireless energy and extreme interest in observing the many indications of progress visible everywhere since his previous visit, before railways entered Rome, or kings of Italy reigned in it, impressed me greatly. I watched his fresh delight, and saw the city from his point of view rather than studied it for myself. The Houses of Parliament, the new streets, the very railway station,—which to some minds vulgarizes Rome,—gave the modern merchant the keenest pleasure.

From Rome the travellers proceeded to Naples, whence Miss Shillington hurried forward to join her sister at Castellamare. Mr. M'Arthur and his nephew lingered a few days in Naples, seeing its sights and admiring its surroundings of wonder and of beauty. Nor did he forget to seek out the Rev. T. W. S. Jones, the general superintendent of the Wesleyan missions in Naples and Sicily. In a diary entry, containing notices of the "Bay," "Vesuvius," etc., occurs the following :

1881. *Dec. 24th.*—Called on Mr. Jones. Was much pleased with his church and schoolrooms. Both seemed admirably

adapted to that which, after all, is the great object of our mission to Italy ; namely, to bring the gospel to the Italian people.

Christmas Day Mr. M'Arthur and his young kinsman spent at Castellamare, which is beautifully situated on the Bay of Naples, about seventeen miles from the city, to which they returned in the evening. The diary gives the account.

Went with Percy to Castellamare to visit the Shillingtons. They are staying at the Hotel Belvidere, which was at one time a monastery, situated outside the town. It commands a splendid view of the bay and Vesuvius, with Naples in the distance. There has been an eruption of the volcano going on for some time, and we could distinctly see the stream of fiery lava pouring down the side. The Rev. Dr. Forbes is stopping here, and conducted Divine service (in the little English church, Villa Belvidere). Holy communion was administered. I joined in the ordinance, and found it good to be there. Glad to have the opportunity of commemorating the dying love of Him who took our nature upon Him and died to save sinners.

He left Naples for Sicily on December 26th, with Mr. J. P. M'Arthur and the Rev. T. W. S. Jones. At Palermo he attended a religious meeting, and was called upon to speak. "I spoke," he writes, "about ten minutes, after which Percy said a few words. Mr. Jones wound up all with a short address." They ventured next day upon an excursion into the country, and, although they went only five miles from Palermo, yet precautions were necessary to prevent the valuable prize of a London alderman falling into the hands of brigands.

Dec. 28th.—Mr. Jones and Mr. Frere called upon us. We drove out to public gardens ; thence to Monreale, about five miles from Palermo. Brigandage still prevails in Sicily. In the short distance of four miles there are three stations for soldiers. We met two patrols on the road ; also the postman, who was guarded by three or four soldiers. Happily nothing harmed us.

He next visited Messina, and thence took ship to Malta, where he arrived on December 29th. He re-

mained a few days in the island, and had pleasant intercourse with the Rev. John Laverack, who ministered to "declared Wesleyans" in the garrison and naval port. He was greatly rejoiced at the good work which was being done in both branches of the service, military and naval. He attended the watchnight service, and next day he was present when Mr. Laverack preached to about four hundred soldiers and sailors. On that New Year's Day, 1882, he wrote: "I thought it my duty as a member of the missionary committee to say something, and accordingly gave a short address after Mr. Laverack."

From Malta he returned home by Sicily, Naples, Pisa, and the Riviera. At Genoa he thought of his lamented friend, Dr. Punshon, who went there nine months before to improve his health, but had soon to return to London to die. From his hotel he wrote to the widow:

I visited our ministers wherever I went, and am truly thankful for the work which is already accomplished. I found however the deepest sorrow at the loss they have sustained in the death of your beloved husband. He had acquired a thorough acquaintance with our Italian work, and his correspondence and sympathy greatly cheered our friends in the midst of their difficulties. Is it not strange that of our missionary secretaries, the three who had charge of Italy—Wiseman, Perks, Punshon—have been removed by death? Eternity will unravel the mystery, and "justify the ways of God to men."

The parliamentary session of 1882 opened on February 5th. The member for Lambeth only spoke twice during the session: in February, on the resumption of diplomatic relations with Mexico; and in July on the "Dulwich scheme," which bore upon Dulwich College, an institution situated within the boundaries of his own borough. On the *clôture*, which Mr. Gladstone had proposed this session as a remedy against obstruction, and which was opposed both by the Conservatives and the

Parnellites, Mr. M'Arthur was faithful in his allegiance to his party-leader. In a speech delivered at a political dinner on the eve of a crucial division, he said : " It is important that some measure should be adopted that we may get on with the business of the country. I believe it is the duty of the Liberal party at this time to rally round Mr. Gladstone. I know, and regret it, that there are many who will walk out of the House ; but I trust that the result of to-morrow's division will be to enable us to carry on the business of the House of Commons, and to restore to public esteem that assembly which has been called the mother of parliaments."

During this session some exciting scenes occurred in the House on the Bradlaugh case. Mr. M'Arthur, who voted in the minority with the government in support of the member for Northampton's claim to take his seat, thus notices some of the scenes :

1882. *Feb. 21st.*—Went to the House. Extraordinary scene. Mr. Bradlaugh came forward to the table, and in some way or other administered the oath to himself. The Speaker ordered him below the bar. An animated discussion took place. Mr. Gladstone moved the adjournment of the debate until to-morrow.

Feb. 22nd.—House greatly excited. Mr. Bradlaugh took his seat, contrary to the decision of the House. Northcote at first moved that he should be prevented from entering the precincts of the House ; but in consequence of Bradlaugh's conduct, he asked permission to withdraw his amendment, and to substitute for it, that he should be expelled. This was carried by a large majority. I felt it right to support the authority of the chair and the dignity of the House.

After his return from Italy Mr. M'Arthur felt some difficulty in fixing upon his regular place of worship, as to which of the Wesleyan chapels, at Warwick Gardens, West Kensington Park, or Denbigh Road, it should be. Ultimately he decided for Denbigh Road.

Feb. 12th, Sunday.—Went to Denbigh Road chapel this morning. Rev. M. C. Osborn preached an impressive sermon. Good congregation, but chapel not very attractive. Went in the even-

ing to Warwick Gardens chapel. Very poor congregation ; good sermon.

Feb. 19th, Sunday.—Went to Kensington Park chapel. Mr. Cranswick was the preacher ; good, useful sermon. Very much pleased with the chapel.

March 19th, Sunday.—Went this morning to Denbigh Road chapel. Heard a beautiful sermon from Mr. Akroyd. After tea went to Warwick Gardens chapel. Heard a good sermon from Mr. Cranswick. It took me half an hour to walk. This, I fear, will be an insuperable objection to my going there, as it would necessitate the frequent use of the carriage, and be inconvenient for week evenings.

March 25th.—After serious consideration, came to the decision to connect myself with Denbigh Road chapel. Drove over, and got a good pew for myself, and another for my servants.

March 26th, Sunday.—Went this morning to Denbigh Road. Pew most comfortable. Maria M'Millan was with me. Eliza did not venture out, being poorly. Three of the servants were also present.

As soon as he had fixed upon his place of worship, he threw himself heartily into religious work in his new circuit, which comprised Denbigh Road, Lancaster Road, Bassein Park, and some other places. He ascertained the condition of the funds for the maintenance of places of worship, the sustentation of the ministry, the furnishing of new parsonages, etc. He found that there were debts which had accumulated and were a hindrance to progress, and that there were needs to be supplied which invited Christian enterprise. He was soon put into office, and, thus placed, he speedily made his presence and influence felt, as he did a quarter of a century before at Brixton. Under the stimulus of his advice and example, and by his own liberal help, the burden of debt was removed, and new schemes of enlargement and extension were begun. One of these, a new chapel for Bassein Park, projected under his auspices, and completed since his death, has been turned into a memorial of his name.

This year he was called upon to mourn the loss of a beloved brother-in-law, the Rev. Gibson M'Millan,

who died at Uitenhage, South Africa, at the house of his son-in-law, the Rev. Walter H. Price, on February 17th. Mr. M'Millan began life on the Ordnance Survey of Ireland, but a sermon which he heard from Gideon Ouseley, the most renowned of Irish Methodist preachers, resulting in his conversion, led to his entrance upon the Christian ministry. Having been brought up a Presbyterian in his native county Antrim, he was admitted to the Belfast Academy to be trained for the Presbyterian ministry. Eventually however he became a Methodist minister, and rose to a position of influence in the Irish Conference. He and William M'Arthur became acquainted in their bachelor days in Londonderry, and their friendship was cemented by the marriage which made them brothers-in-law. He was the guest of his distinguished relative at the Mansion House for a few months before he left for South Africa. Thither he went, partly in quest of health, and partly to see his daughter, Mrs. Price, her husband, and their children. It had been arranged that Mrs. and Miss M'Millan were to stay with Mr. M'Arthur during his absence; but his lamented decease turned the temporary arrangement into a permanent one, and Mrs. M'Millan continued under her brother William's roof during the remainder of his life. As a man and a minister Mr. M'Millan was much esteemed and loved.

The private diary contains the following reference to this bereavement of the M'Arthur and M'Millan families:

March 24th.—Expected Eliza and Maria M'Millan, but they remained all night at Raleigh Hall. Sad tidings about poor M'Millan. Very ill; no hope of life. Providential that he is with his daughter and Walter Price.

March 31st.—Maria M'Millan came over with the melancholy intelligence of her father's death. Was partly prepared for this, as the last account gave but faint hopes of his recovery. Still the news of the sad event affected dear Eliza and Maria very much,

but both bore the painful dispensation with true Christian submission. M'Millan was a good man and a faithful minister. It is a pleasing reflection that he was with me for about three months in the Mansion House. I accompanied him to Waterloo Station when he left. I little thought when I bade him good-bye that I should see his face no more. Doubtless the Lord saw right to remove him. His will be done! May I follow him, as he followed Christ.

Amongst the May meetings at which Alderman M'Arthur presided this year was that of the Moravian Missionary Society. The anniversary celebration of the Wesleyan Missionary Society was marked this year by a sudden outburst of extra giving, remarkable for its unexpectedness and liberal amount, the result of a daring but successful experiment. At the breakfast meeting, which usually precedes on the Saturday the larger meeting of the Monday in Exeter Hall, the Rev. H. Price Hughes was one of the speakers. He selected as his topic the unpromising subject of debt, and proposed that a balance of £8,000 on the debit side of the account should be raised at the two meetings, one half on Saturday, and the other half on Monday. As the speaker proceeded, he increased in earnestness and determination that the thing should be done. At the close of his speech, Mr. M'Arthur stood up and said he approved of Mr. Hughes' proposal, and would give £500. The chairman of the meeting (Mr. Edward Holden) and others followed. The most remarkable subscription was that of the Rev. James Calvert, of Fijian celebrity, then a "supernumerary," or retired minister. His friends in South Africa, which he had recently left, presented him with a testimonial of £262. This he willingly gave, exciting the wonder and enthusiasm of the audience; and in this way, before the meeting closed, the £4,000 was subscribed. At the Monday meeting, the first to subscribe towards the second £4,000 was the chairman, Mr. Henry J. Atkin-

son, who was followed by others, until the whole amount was raised. Mr. M'Arthur, in giving a second donation, made an allusion to the beloved invalid at Sandown. "I have one very dear to me, who has from her earliest years been identified with this great cause, but who, I am sorry to say, is not able to be here to-day owing to the state of her health. She however takes as deep an interest in the missionary work as she ever did. I wish therefore to say that I shall be happy, in her name, to give £500 additional."

On May 19th a splendid testimonial in the form of a large and costly silver plateau for the dinner table was presented to Mr. M'Arthur by a number of gentlemen connected with the colonies, with whom were associated a few of his admirers at home, including the Earl of Shaftesbury. The presentation took place in the Mansion House before Lord Mayor Ellis and a number of the subscribers. An address was read by Mr. Donald Larnack, the chairman of the committee, testifying to the high regard in which Mr. M'Arthur was held by his fellow citizens and by colonists throughout the British empire. Mr. M'Arthur was greatly gratified with the testimonial, not only on account of its intrinsic value and beauty as a work of art, but for the esteem of his colonial friends, of which it was the visible expression, and said he regarded the presentation "as one of the greatest honours that had been conferred upon him." The following description of the testimonial was published at the time :

The testimonial consists of a large silver plateau for the dinner table, with an ornamental centrepiece of oval form. The two ends of the plateau are occupied with female figures and emblems, representing the city of London and Australia, and at the sides there are four glass tazzas for flowers, supported by city dragons. The centrepiece supports a large glass tazza, richly engraved, and is surmounted by the Australian lyre-bird. The productions of

Australia are borne by four boy-figures, and in the panels of the base are shown bas-relief views of the Thames and City, the Mansion House, Sydney Harbour, and Melbourne. Mr. M'Arthur's arms and crest are enamelled in the centrepiece. The inscription engraved on both sides of the plateau is as follows: "Presented to William M'Arthur, Esq., Alderman, M.P., late Lord Mayor of the City of London, in acknowledgment of the distinguished ability and cordial hospitality with which he administered his high office, and with more especial reference to his marked attention to the various colonies of the empire. May, 1882."

Soon after this he had the happiness of having at his table at Holland Park, Sir H. Parkes, prime minister of New South Wales, and had a distinguished company to meet him, including Mr. John Bright. At his brother's, at Raleigh Hall, Mr. Gladstone was amongst those who came to meet the same honoured guest. He had also opportunities of entertaining the Hon. Mr. Frazer, and other colonial friends.

In June Mr. M'Arthur went to Belfast to attend the Methodist Conference. Before going, he had correspondence with Dr. M'Kay on the desirability of having a college for the training of candidates for the ministry separate from the Methodist College, Belfast. Before the establishment of the latter, the Irish Conference, by paying the sum of £1,000 to the funds of the Theological Institution under the British Conference, was allowed to have four students in constant residence in the English theological colleges. When the Belfast College was opened, Dr. Robinson Scott applied for, and received back, the £1,000, and gave it to the Belfast College towards a theological department in that institution, at the same time renouncing the claim for Irish students upon the English colleges. Mr. M'Arthur was dissatisfied with this arrangement, and complained of the bad bargain made with the English committee, and that the Belfast College should have to bear the burden of training candidates for the ministry from its

endowment fund, without even the aid of an annual congregational collection. He laid his views before the Conference ; but neither his courageous proposal for a separate theological college, nor the alternative of a public collection for the theological department of the Belfast College, met with general approval, and he accepted a compromise amendment, moved by the Rev. Wallace M'Mullen. On his return to London he wrote to Dr. M'Kay :

I was rather disappointed at the feeling manifested against the collection. I thought however that discretion was the better part of valour. I therefore submitted to accept Mr. M'Mullen's amendment. I trust some good will be the result, and that in the course of another year the Conference will see the necessity for a theological institution.

An extract from a letter to the same correspondent, dated Nov. 4th, 1882, will show us something of his movements and thoughts in the autumn.

I went for a fortnight to Homburg, in Germany, and on my return for ten days to Scotland. I was sorry for the changes you refer to. Philip Johnstone was a good man. I followed him in Lurgan, and we commenced life nearly together. I had learned that Thomas Guard was gone, but not the cause of death. Your *Remembrances of Derry* have awakened memories of bygone days. What changes since then ! In my own history I have been led by a way that I knew not. Goodness and mercy have followed me, and I trust, by Divine grace, "I shall dwell in the house of the Lord for ever."

On November 17th, 1882, a notification appeared in the *Gazette* that the Queen had conferred upon William M'Arthur, Esq., alderman, M.P., the honour of " Knight Commander of the Most Distinguished Order of St. Michael and St. George." The news was received by the press, from the *Times* downwards, with much satisfaction, but excited no surprise. Indeed with not a few the wonder was that, upon leaving the civic chair, he had not, like many lord mayors, received a baronetcy. It appears however that there was reason both

for the delay and for the character of the distinction conferred upon him. Not the work of his mayoralty, but the more extensive services which he had rendered to Greater Britain, and his devotion to the interests of the colonies, were to be recognised and rewarded. He was communicated with gracefully and kindly by the Prime Minister, and received at the hands of the sovereign herself the insignia of the order.

The Most Distinguished Order of St. Michael and St. George was instituted in 1818. It is limited to sixty-five knights grand cross, two hundred knights commanders, and three hundred and forty-two companions. Eminent services rendered to the colonial possessions of the Crown are generally rewarded by admission to this order. It is often bestowed upon colonial governors and statesmen, and even coroneted representatives of the Queen, who have wielded vice-regal authority, have been admitted to the order, and have added to their ancient territorial titles as peers the distinction of St. Michael and St. George.

He received many hearty congratulations, but was too wise to be unduly elated. In thanking Dr. M'Kay for his communication on the subject of his honours, he soon turns to graver subjects.

I was much shocked on hearing of the sudden death of my dear friend Carlisle. It will leave a great blank in Belfast Methodism. He was one of my oldest friends. We used to meet in the same class in Londonderry, nearly fifty years ago. But "the Lord reigneth," and will accomplish His own gracious purposes. He can easily raise up others to replace those whom He calls to higher service.

The year 1883 came, but brought with it no diminution of work for Sir William M'Arthur. Amongst the many engagements for the first month was one to visit Ireland towards the end of January, and to attend a

meeting of the college committee. On January 20th he wrote to Dr. M'Kay :

My constituents at Lambeth had fixed upon February 8th for me and my colleague to address them, but I have got it deferred until February 14th. Yesterday we had a meeting at Exeter Hall on behalf of the Leys School, Cambridge. They are in a worse position than you, but are making a great effort to reduce the debt, if not to pay it off altogether.

I am pleased that my late dear friend Carlisle has left £2,000 to the college. I wish he had left a little to the Worn Out Ministers and Widows' Fund, if only to show his sympathy, and something to the Missionary Society. It has often surprised me that the Belfast men have not been a little more cosmopolitan in their contributions. I thank you and Mrs. M'Kay for your kind offer of hospitality, but I must stay with Mrs. Carlisle.

During this visit to Ireland he went to Enniskillen and Londonderry, his object being, in both cases, to concert measures to improve the Methodist chapel trust-property. At Londonderry an address was presented to him at a luncheon in the house of the Rev. Hugh M'Gahie. Referring to his former connexion with the city, the address stated :

When you first came to reside amongst us, you found the congregation worshipping in an inconvenient and dilapidated chapel. This was soon replaced by the beautiful sanctuary in which we still worship, and to its erection your zeal and liberality contributed in no small degree ; whilst, later on, owing mainly to your generosity, a heavy debt upon the premises was paid off and the fee simple purchased. As class-leader, chapel and circuit steward, and missionary secretary, etc., your untiring zeal and devotion are gratefully remembered, whilst your influence as superintendent of East Wall Sunday school still lives, and is felt far beyond the bounds of our own denomination.

A part of his reply, as illustrating his principles and character, is subjoined. Nor should it be forgotten that the words were spoken not very far from his parents' grave.

My success in life I attribute, under God, to a pious parentage and connexion with the Church of Christ. My mother made her children commit to memory the third chapter of Proverbs, and

with me a leading motto has been, "In all thy ways acknowledge Him, and He shall direct thy paths." I consider it a great privilege to be connected with the Church of Christ, and since her gracious Majesty has invested me with the badge of knighthood another honour has been conferred upon me by the quarterly meeting of my present circuit (Bayswater), which elected me circuit steward. Holding a prominent position in the Methodist Church, I determined not to compromise my principles. Hence, during my mayoralty, dancing and cards were absent from the Mansion House. My conduct, in this respect, was adversely commented upon, but before my term of office had expired I was congratulated by some of my severest critics on my adhesion to principle.

After his return to London, he corresponded with the Rev. H. M'Gahie, of Londonderry, and the Rev. J. W. Jones, of Enniskillen; but although these ministers appreciated his zeal and liberality on behalf of the two places where most of his Irish life had been spent, and co-operated with him, yet he had to encounter much local *vis inertia* and timidity, scarcely in keeping with the historic reputation of the two towns, before his generous purposes to benefit them were accomplished.

The Parliament of 1883 opened on February 15th. It met later than usual, as the session of 1882 lasted from February 5th to December 2nd in order to pass new "rules of procedure," with however an autumnal recess of nine weeks. In the session of 1883 Sir William M'Arthur took little part in the debates, but on questions affecting subject races he was as vigilant as ever. By timely questions put in the House of Commons he elicited information on the jurisdiction of native magistrates in India, on the treatment of Servian prisoners in Turkey, on the British consulate in Madagascar, and on colonial administration in Rotumah, an outlying island politically connected with the Fijian group. On the "Affirmation Bill," a government measure, popularly so called, which aroused much feeling amongst those who regarded it as a bill to enable

Mr. Bradlaugh to take his seat, Sir William purposely abstained from voting. As the motion for its second reading was defeated by a majority of three, a section of Sir William's supporters were displeased with him, although, no doubt, many of his constituents approved of his conduct, and some would have been still more gratified had he voted against the bill. At a meeting of the Peckham Liberal Club he gave this explanation :

With regard to the Affirmation Bill, I did not vote for that measure. I think that when a constituency sends a man to the House of Commons as their member, the House has no right to refuse him admission. My objection was not to the bill on principle, but that by pressing it forward *at this time* the interests of the Liberal party should be injured. The question was asked why the bill was not mentioned in the Queen's Speech, and the Marquis of Hartington said it was not of sufficient importance. You should not forget that 14,000 clergymen of the Church of England had petitioned against the bill, and that there was great excitement in the country.

A few extracts from his diary will show that he continued to take an interest in South African affairs, both within and without Parliament.

1883, *Mar. 13th.*—Had engaged to go to Brighton to take the chair. In consequence of a motion on the Transvaal I was prevented. Went to the House. Had not an opportunity of speaking. Remained to a late hour.

Mar. 15th.—Went with a deputation of the Missionary Committee to Lord Derby on the question of the Transvaal. Mr. Olver stated the case with much ability. Lord Derby said it would receive consideration, but held out little hope of anything being done for the Bechuanas.

Mar. 16th.—Debate on the Transvaal renewed. Forster made an admirable and exhaustive speech. Lord Colin Campbell also spoke with considerable ability. Gladstone replied, but failed to make out a good case for the policy of the government. Tried several times to catch the Speaker's eye, but failed. Beach replied to Gladstone, but his speech referred more to the past than the present.

April 13th.—Promised to go to Rev. de Keyser Williams', but owing to the debate on the Transvaal was obliged to send an apology. Debate in the House; tried to speak, but had not a chance.

A petition on the subject of the Sunday closing of public-houses from the Wesleyan Methodists of England, bearing 596,877 signatures, was presented to the House of Commons by Sir William M'Arthur. It was the largest petition on the subject ever presented, and showed the unanimity of the denomination on the sanctity of the Sabbath, and on the evils of the system against which the petition was directed. For the enormous number of signatures obtained much credit was due to the zeal and energy of the Rev. Charles Garrett, at that time President of the Conference. Sir William also presided at a Local Option meeting in the month of May, held in Victoria Hall, Lambeth New Cut, at which more than five thousand persons were present.

In the month of June he went to Dublin, and took part in the debates of the Irish Conference on the training of accepted candidates for the ministry ; but the time was not yet come, nor opinion ripe, for carrying out his bold project of a separate college for this purpose.

Early in August Sir William was found at Hull, in attendance at the British Methodist Conference. In presenting to him the thanks of that assembly for his services as treasurer of the Metropolitan Chapel Building Fund, the President (Rev. T. M'Cullagh) referred to the honour bestowed upon him by the Queen, adding, "Had the honour been still higher, it would not have been undeserved." This Conference appointed him to an additional treasurership, that of the Wesleyan Missionary Society, in place of Mr. James S. Budgett, who retired on account of ill health. The first treasurer, appointed in 1814, Thomas Thompson, was, like Sir William M'Arthur, a member of Parliament, and, remarkably enough, represented Hull. His successor

in the treasurership, Joseph Butterworth, was successively M.P. for Coventry and Dover, and defended in the House of Commons the maligned West Indian missionaries against the slanders of the pro-slavery party in and out of the House. This fact might be appropriately remembered at Hull, the native town of Wilberforce. Mr. Butterworth was succeeded as treasurer by Lancelot Haslope, and he by Thomas Farmer, to whose excellences these pages, bear testimony. Thomas Farmer's successor was James Heald, who for some years represented his native town of Stockport in Parliament. Mr. Budgett, the only one who still survives, was the connecting link between Mr. Heald and Sir William M'Arthur. These were the first seven lay treasurers in succession of the Wesleyan Missionary Society, all of them remarkably adapted in personal godliness, in zeal, in liberality, in the propagandist spirit, for the responsible office they were called upon to fill. All of them moreover were connected from time to time with the committee of the British and Foreign Bible Society. Sir William M'Arthur had for his co-treasurer the Rev. James H. Rigg, D.D., with whom in similarity of view and breadth of sympathy he was certainly "equally yoked."

Sir S. H. Waterlow having retired from the governorship of the Hon. the Irish Society, articles appeared in some of the Ulster newspapers strongly advocating the appointment of Sir William M'Arthur to that important post, mainly on the ground of his intimate acquaintance with Londonderry and Coleraine. What he himself thought on that subject appears in the following letter. In the same communication he tells of his inauguration of the third decade of the Metropolitan Chapel Building Fund, at which he himself subscribed £10,000 and his brother £5,000.

TO THE REV. DR. M'KAY

79, HOLLAND PARK,

Nov. 30th, 1883.

DEAR DR. M'KAY,—

With regard to the Irish Society, I never was a candidate. A good many articles appeared in the newspapers, from whom I could not tell, as to my fitness for the post. From the first I stated that I would not accept it, unless forced to do so by imperative duty.

I confess I was a good deal disappointed at the tone of the Conference on providing for the training of its future ministry. Until this question is satisfactorily settled, you will not be fully equipped as a Church, nor able to take your position side by side with the other Churches of the land.

You say you would be glad if you could have something in the way of scholarships, exhibitions, or bursaries to encourage resident pupils. Could you inform me what plan you would propose to effect this? I might be able by-and-by to help you in relation to it.

I had a dinner party on the 20th to inaugurate the third decade of the Metropolitan Chapel Building Fund, at which we got £20,050. I have got £3,500 since, so that we hope to get forty new chapels in London; and yet we require four hundred to furnish our fair quota towards the enormous need. It is heart-sickening to think of the mass of practical heathenism, misery, and crime we have to grapple with. It is all very well to talk of improved dwellings, but we must get the hearts and habits of the people changed by the gospel before any permanent good can be effected.

I spent three weeks in Scotland in September, and greatly enjoyed them. I went to Skye, Gaerloch, Aberdeen, and Inverness, returning by Edinburgh. I paid a short visit to the Marquis of Tweeddale at Haddington, and at Glasgow with my old friends the Campbells, at Tallyhewan Castle, on the borders of Loch Lomond. I met friends everywhere, and came home much refreshed.

Yours very sincerely,

W. M'ARTHUR.

Time in its ceaseless march bore Sir William into the year 1884. Busy as ever, he did with his might whatsoever his hand found to do. A few extracts from his diary will show how miscellaneous were his occupations.

1884. *Jan. 30th.*—Drove to Farringdon Street to a meeting preliminary to a conference on the state of outcast London.

Feb. 5th.—Parliament opened at two. Went with Alexander to the House of Lords and heard the Queen's Speech; remained in House until eleven o'clock.

Feb. 9th.—Called on Mr. — about a small piece of ground which had been applied for in a village to erect a small chapel.

He declined to sell, saying that the Wesleyans are favourable to the disestablishment of the Church. I assured him that, as a body, the Wesleyans were non-political. He re-asserted his own views, which I told him were quite incorrect, and that such conduct as his would have the effect of turning the Methodists against the Church, and that it would be a sad day for England if all landlords had adopted his policy.

Mar. 13th.—Gave a breakfast to Mr. M'Kenzie on the occasion of his going to Bechuanaland. The Hon. Evelyn Ashley and several members of Parliament were present. In the afternoon went to the House.

Mar. 16th.—Very poorly in the morning. In the evening went to Westbourne Hall to hear Lady Hope. Was quite delighted with her address; subject, the paschal Lamb. There were about 2,000 present.

April 3rd.—Attended at Guildhall, meeting of aldermen, granting licenses. Went in the afternoon to John Corderoy's funeral.

April 15th, Manchester.—A crowded missionary meeting in Free Trade Hall; very imposing sight. The President (T. M'Cullagh), E. E. Jenkins, Owen Watkins, and W. L. Watkinson spoke remarkably well. I spoke about twenty minutes.

April 19th.—Meeting of aldermen. Discussion about the new Municipal Bill; strong resolution to oppose it. Differed from them and recommended caution.

April 23rd.—Central Criminal Court. House; voted with the Irish party, and against the government, on the subject of sites for chapels and school-houses.

June 25th.—Breakfasted at Sir Joseph Pease's, on the occasion of presenting a testimonial to Mr. Richard. A cheque for 4,000 guineas was presented to him. He delivered a very interesting address.

June 26th.—Drove with Dr. Allon to Cheshunt College; greatly pleased with it. After the distribution of prizes by me, I gave a short address. I got on very badly; got off the rails at first.

July 5th.—Attended a very interesting ceremony at Chubb's manufactory: the erection of workmen's cottages, a coffee-tavern, and hall. The Earl of Shaftesbury and a large number of ladies and gentlemen were present. Laid the memorial stone and spoke. Lord Shaftesbury also spoke.

July 7th.—Went to Oxford. Rev. H. P. Hughes met me at the station. Drove me round the several colleges; was very much gratified. In the evening a large meeting was held in the chapel. I spoke about a quarter of an hour. About £200 raised before I left.

July 13th, Sunday.—Went this morning to St. Stephen's church, Coleman Street, to meet the Lord Mayor and attend the charity sermons for the school. Mr. Kitto, of Stepney, was the preacher, and gave a very good sermon on "Occupy till I come." In the evening, at Denbigh Road, heard a thoroughly good sermon on

sins of omission. Text, "To him that knoweth to do good and doeth it not, to him it is sin."

July 14th.—Attended the *levée*. The Prince of Wales received me very graciously and shook me warmly by the hand, as did also the Duke of Edinburgh and the Duke of Cambridge.

July 26th.—Went to Sandown with Eliza. Found dear Marianne looking remarkably well.

July 27th.—Went this morning to church, and heard an interesting sermon, full of poetical quotations, from the curate, a nephew of Frances Ridley Havergal. In the evening remained in with Marianne.

Aug. 1st.—Magnificent meeting in the Guildhall. Prince of Wales delivered an admirable speech; followed by Granville, Northcote, Forster, Manning. I referred to the labours of our missionaries in the anti-slavery movement.

In March Sir William M'Arthur took part in a ceremonial at City Road Chapel, at which busts of Dr. W. Morley Punshon and Dr. Gervase Smith were unveiled by Mrs. Punshon and Mrs. Smith.

After an address by the President of the Conference (Rev. T. M'Cullagh), Sir William M'Arthur, on behalf of the subscribers, presented to the trustees of the chapel, through their chairman, the Rev. Richard Roberts, the bust of Dr. Punshon. Mr. Clarence Smith, Sheriff of London and Middlesex, on behalf of his mother and family, presented the bust of his father. These eminent ministers had been the personal friends of Sir William, and the secretaries respectively of the two great institutions and funds of which he was the treasurer.

In June he presided at a meeting in the same chapel, held to commemorate the centenary of Wesley's "Deed of Declaration." This instrument, executed by Wesley in 1784, and enrolled in Chancery, by constituting "the Conference of the people called Methodists" of one hundred "preachers and expounders of God's word," specified by name, has given to it legal definition and identity, and so fixed its functions, that it has prevented confusion and disintegration. Certain Chancery

suits have showed its validity and efficiency for the purposes for which it was designed, and so it was honoured by a centenary commemoration. Sir William M'Arthur, as an honoured and influential layman, was selected to preside, and amongst the speakers were the President (T. M'Cullagh), Dr. Pope, Dr. Rigg, and Dr. T. B. Stephenson, the latter being the principal promoter of the meeting.

Sir William M'Arthur was unable this year to attend the sittings of the Irish Conference at Belfast. He was still, he said, "full of work." Amongst other services which he rendered was that of taking the chair for the Orphan Working School, and in answer to a printed appeal for help he received subscriptions amounting to £2,000. "A handsome sum," he says, "for the chairman's list." On June 16th he wrote to Dr. M'Kay :

I hope you will have a good Conference. I am sorry to see that an agitation is going on in regard to the position of laymen. I hope nothing will come of it. You want peace, and I should be sorry that any disturbing element should be introduced contrary to this.

Mr. Spurgeon attained his fiftieth year in June, 1884, and accordingly his jubilee was celebrated. Between him and Sir William M'Arthur a mutual esteem and warm friendship existed. No one admired the genial, manly qualities and pre-eminent ministerial gifts of the great Baptist preacher more fully than the hearty Methodist layman, nor rejoiced more than he did at the immense influence for good that was exerted through many lands by the faithful gospel preaching at the Metropolitan Tabernacle. On the second day of the celebration the Earl of Shaftesbury presided, and Sir William M'Arthur, who was one of the speakers, said in his address : "I claim Mr. Spurgeon as one of my own ministers ; to me he is no Baptist at all. I have

travelled over a great part of the world, but I have never gone to a place where I have not met with Spurgeon's sermons. One gentleman in Australia, whom I know, gave a newspaper a thousand pounds that these sermons might obtain a wider circulation."

The diary record of so gratifying an event deserves to be quoted.

1884. *June 18th.*—In the evening went to Mr. Spurgeon's jubilee. Most remarkable meeting. The scene which presented itself when Mr. Spurgeon entered the Metropolitan Tabernacle was grand beyond description. The congregation, numbering about six thousand, rose *en masse*. Handkerchiefs were waved in every part, while the cheers of the assembled thousands filled the building. On Mr. Spurgeon getting to the front, every face was upturned towards him. Such a sea of faces! I shall never forget the scene. I was called upon to speak, but did not occupy more than ten minutes.

A letter to Dr. M'Kay gives us glimpses of Sir William in July.

I have had a number of engagements out of London these last three weeks. I distributed the prizes for our Congregational friends at Cheshunt College. I was at Oxford helping Mr. Hughes to pay off the debt on his Oxford scheme. Yesterday I opened the new Princess Alice Orphanage for Dr. Stephenson near Birmingham. We had a large gathering. The President (Rev. T. M'Cullagh), ex-president (Rev. C. Garrett), and Dr. Rigg spoke. The mayor of Birmingham was in the chair. It was an interesting evening.

This orphanage originated in a gift of £10,000 by Mr. Solomon Jevons, to which an equal amount was added by others. The institution was affiliated to the Children's Home, Bonner Road, London, and placed under the principalship of Dr. T. Bowman Stephenson. Whilst the parent institution is mainly for the waifs and strays of the streets, this adopted daughter is for the orphan children of Christian parents of any denomination, without restriction as to creed. At the opening it was stated by the principal that Sir William had promised to add another house to the group of build-

ings. For this he afterwards made provision in his will, and before long a "M'Arthur House" will be erected, in architectural harmony with the other buildings of the Princess Alice Orphanage.

Early in August Sir William attended the Methodist Conference in Burslem, at which the business during his stay was mostly routine. His private record of the proceedings contains this: "In the conversation on the work of God Mr. W. Shepherd Allen, M.P., was the first who spoke; several others spoke, and a very gracious feeling prevailed." On the evening of that day he hurried back to London, and drove straight to the House of Commons. Next day, at a morning sitting, he voted in a division on the Queen's Colleges, and then went back to Burslem to fulfil his duties in the Conference.

CHAPTER XVI.

1884, 1885.

LAST YEAR IN PARLIAMENT.

Attends Evangelical Alliance at Copenhagen.—The Guest of Royalty in Denmark and Sweden.—Letters to Wife and Sister.—Views on House of Lords.—At Nephew's Wedding.—Rev. W. B. Boyce.—Contemplates Retirement.—South African Affairs.—Autumnal Session.—Questions in Parliament.—Extracts from Diary.—Visits Enniskillen and Places in Ireland.—Change of Government.—Punshon Memorial.—Attends Conference.—Visits Warrenpoint.—Diary.—Death of Rev. J. M'Millan.—West Newington Election.

SIR WILLIAM M'ARTHUR visited Denmark and Sweden in the autumn of 1884. His principal object was to attend the general conference of the Evangelical Alliance at Copenhagen, the eighth of these great gatherings, international in their composition, which have been held since 1851. He was deputed to this service by the British organization of the Alliance of which he was a vice-president, and had been a zealous and active member ever since he took up his residence in London. One of his co-delegates to Copenhagen was Mr. (now Sir R. N.) Fowler, then Lord Mayor of London. Two of his own ministers, W. Arthur and T. M'Cullagh, were also deputed to attend, and as they were unable at the last to be personally present, the papers which they had engaged to read were read for them and published. With two

ministers of the Irish Conference, Mr. Nicholas and Dr. Smiley, Sir William was pleased to renew his acquaintance. These and some other old friends from Ireland he was glad to gather round him in his hotel, to the mutual enjoyment of host and guests.¹ He brought with him from his residence his niece, Miss M'Millan (the "Maria" of the following letters), and was further joined at Copenhagen by a daughter of his cousin, Mr. Samuel Finley, of Montreal.

Like the King of Prussia, who patronized the general conference of the Evangelical Alliance when it met at Berlin in 1857, the King and Queen of Denmark, and other members of the royal family, honoured the Alliance with their presence on the evening when Sir William M'Arthur presided over the meeting. This led to an invitation to the palace being sent to Sir William and to his two young kinswomen, who were with him. The crown princess moreover, finding that he purposed proceeding to Sweden, wrote to her royal relatives at Stockholm to inform them. This procured him an invitation from the King and Queen of Sweden to their palace also. These events are detailed in the following letters.

TO LADY M'ARTHUR, SANDOWN.

HÔTEL D'ANGLETERRE, COPENHAGEN,
Aug. 30th, 1884.

MY EVER-DEAREST MARIANNE,—

We have been highly favoured since we left home, and, so far, have greatly enjoyed the trip. We left Hamburg on Tuesday, got to Kiel, sailed thence to Denmark, and arrived at Copenhagen on Wednesday. As to language we got on well, as Maria speaks German. We have wandered round the city, visited Rosenberg Castle, the Church of Our Lady, and Thorwaldsen's Museum, a marvellous collection of the productions of that extraordinary

¹ See *Life and Letters of Rev. W. Smiley, LL.D.* By Mary H. H. Smiley.

man. At a crowded concert in the Gardens we were fortunate in getting seats behind the royal family.

This evening the Alliance Conference opens with an address of welcome from Dr. Kalkar, of the Lutheran Church. I am to take the chair on Tuesday evening, when Dr. Schaff, of New York, and Pasteur Monod, of Paris, are to be the speakers. The Lord Mayor has just arrived.

I was interrupted while writing this letter by a visit from one of the principal bankers of the city, who, hearing of my arrival, has called upon me.

I am your loving and devoted husband,
WILLIAM.

COPENHAGEN,
Sept. 2nd, 1884.

MY EVER-DEAREST MARIANNE,—

I have just returned from the meeting of the Evangelical Alliance, and although it is late I do not like to go to bed without writing to you.

I took the chair this evening, and an intimation came from the royal family that they would attend, so that the large hall was crowded to excess. We had also a host of doctors of divinity and professors from all parts of Europe and America. The King and Queen of Denmark, the King and Queen of Greece, the Crown Prince and Princess, and others whose rank I did not know, were present. It was a severe ordeal to speak before such an august assembly. You will be glad to know that I had "a good time," and managed to speak without embarrassment. My allusion to the alliance between the royal families of England and Denmark was received with great satisfaction. I went on to say that in my progress through their country I was gratified to find the good order and substantial comfort that were manifest, and that I listened with delight to the sentiments of loyalty and affection which were expressed towards the illustrious family who honoured them that evening with their presence. I remarked upon the kindly feeling which exists between the two countries as it regards commerce; and on the happy union of the royal families of Denmark and England, I added, "Never did stranger set foot upon our shores who so completely won the hearts of all classes as Alexandra, the fair daughter of Denmark, our Princess of Wales, and future Queen of England." This was received with great enthusiasm. After all was over the king shook hands with me, and expressed his thanks for my remarks. The crown prince also shook hands with me, and the English ladies and gentlemen expressed themselves delighted with my speech. Am I not a fool to write thus about myself? I should not, only I know it will gratify *you*.

Ever, my beloved wife, your devoted
WILLIAM.

COPENHAGEN,

Sept. 5th, 1884.

MY EVER-DEAREST MARIANNE,—

You have been all day in my thoughts. I am sorry we are so far separated on this our wedding-day, but this cannot be helped.

We have had several very interesting meetings and admirable addresses. I am sorry W. Arthur was not able to be with us, but he sent a paper to which I listened with delight and profit. We drove out yesterday into the country with the Lord Mayor and his daughters to lunch with a Danish gentleman who is married to an English lady. The country is charming, and the house and grounds seem a little paradise. He invited the Hon. Mr. Vivian, English ambassador, several members of the government, and other distinguished persons to meet us. We had a very pleasant gathering. To-night I am to be the guest of royalty. The crown prince has invited me to meet the king and queen, the King and Queen of Greece, and other members of the royal family. Our ambassador has informed me that the queen was desirous I should be presented to her. It seems she was greatly pleased with my speech. This great honour I did not expect when I came to Copenhagen.

I have seen friends from various parts of the world; from Ireland, Mr. and Mrs. Chambers, Mr. John Jones, and Revs. W. Nicholas and Dr. Smiley. I was glad to meet my old friend the Rev. Carr Glynn. He is in his eighty-sixth year, and is as fresh-looking as a man of fifty. When Mrs. Glynn told me his age, I quoted, "Those that be planted in the house of the Lord shall flourish in the courts of our God; they shall bring forth fruit in old age." Maria sends her love.

Your affectionate husband,
WILLIAM.

STOCKHOLM,

Sept. 11th, 1884

MY EVER-DEAREST MARIANNE,—

I mentioned that the crown prince had sent me an invitation to meet the royal family at his country palace, about six miles from Copenhagen. When the crown prince heard that I had two ladies with me (Mary Finley, Samuel's eldest daughter, joined us at Copenhagen), he sent them an invitation also. So we all went. The lord mayor and his two daughters, but no other members of the Alliance, were also invited and present. It was a reception, not a dinner, of which I was glad, as it gave more opportunity for conversation. Receptions here differ from those in England; there is less pomp and show, and more simplicity and home life. I had a long conversation with the king and crown prince, was presented to the queen, and had some pleasant talk with her. To me however the great charm of the evening was the crown princess, a daughter of the late king of Sweden. I was not long in her

company until I found that she is an earnest, devoted Christian. We had a long and interesting conversation on religious subjects. She told me of her conversion and Christian experience. While this conversation was going on, I lost sight of the young ladies. When I found them, I learned that there was not a member of the royal family that had not talked with them in the kindest manner.

We left Copenhagen on Saturday, after a very pleasant sojourn, and are now in Stockholm, a beautiful city, situated on five or six small islands where a large inland lake joins the Baltic. Yesterday I was a good deal surprised to receive a visit from the chamberlain of the court. It seems that the crown princess had learned in some way that I was going to Stockholm, though I never mentioned it to her, and wrote to the queen requesting her to pay me some attention. The queen sent him to say that the king, who was out of town, would be back at the end of the week, and would be glad to see us. We have therefore arranged to go to the palace on Saturday.

Your affectionate husband,
WILLIAM.

TO MRS. HUGHES, WARRENPOINT.

DEAR ROSA,—

COPENHAGEN,

Sept. 15th, 1884.

We spent a week in Stockholm, "the Venice of the North," but much more beautiful than Venice. The Queen of Sweden sent the chamberlain to invite us. We went on Saturday last to the palace, on an island seven or eight miles from Stockholm, and had a long conversation with both king and queen. The queen is a thoroughly godly woman, and takes a deep interest in the prosperity of the work of God both at home and abroad. I gave her particulars of the Evangelical Alliance meeting at Copenhagen, which gratified her exceedingly. She expressed great regret that we were not able to hold it in Stockholm, but a meeting of the Swedish clergy was fixed for the same time, and could not be put off. The king is quite conversant with English affairs, and talked to me about the Franchise Bill and its likelihood of passing. He is also interested in the question of the better housing of the poor and the working classes generally. Altogether I found him an exceedingly pleasant and affable man, and "every inch a king."

I was very much pleased that you had such a successful stone-laying for your new chapel. Mr. Hughes and—I may surely add—Mrs. Hughes deserve great credit for the exertions they have put forth. The record is on high, and verily you shall have your reward. "Pray for the peace of Jerusalem; they shall prosper that love thee."

Love to Mr. Hughes and Eliza. Tell her that Maria and Mary Finley are luxuriating in all they see and hear.

Yours affectionately,
WILLIAM M'ARTHUR.

A few days after writing the foregoing letter to his sister on his homeward journey, Sir William arrived in London, and was soon again hard at work. This year, as in 1880, he incurred the displeasure of the more violent of his constituents by speaking well at the sheriffs' inaugural banquet of the House of Lords. Brave, as he was fair, he had the courage of his convictions, and gave expression to them at the risk of losing support amongst a certain class of voters. And he did lose votes at the next election, for amongst the charges shouted against him at uproarious meetings was, "You said, 'Thank God we have a House of Lords!'"

Before the end of September we find him at Yeovil, attending the marriage of his nephew, Mr. J. Percy M'Arthur. Amongst his fellow guests was the bridegroom's grandfather, his venerable friend, the Rev. William B. Boyce, of Sydney. He and Mrs. Boyce had come to England on a visit, and in nine or ten weeks after the grandson's wedding they returned to Australia. Their departure is thus noticed by Sir William M'Arthur.

Dec. 4th.—Mr. and Mrs. Boyce left to-day for Australia. Went to the Great Eastern railway station to see them off. Never likely to see them again in this world. They are very dear friends. Mr. Boyce is an admirable man for his years, which now number eighty-two.

On October 6th Sir William M'Arthur wrote to the chairman of the Lambeth Liberal Association, announcing his intention of not offering himself as a candidate at the next general election, assigning as his reason, "the labour devolving upon me in connexion with a great and growing constituency, which numbered last year nearly 56,000 voters, is heavier than I can continue to perform." When this was penned, the

intentions of the Government with regard to the redistribution of seats, if formed, were not revealed. When at the meeting of Parliament a Redistribution Bill was introduced, which proposed that the old borough of Lambeth should be parcelled out into several divisions, Sir William consented to offer himself for one of them, West Newington, with a constituency numbering about 6,000 voters.

His interest in colonial questions continued unabated. A South African Committee had been formed, of which he was chosen chairman. A conference, which was influentially attended, was convened and presided over by him at the Westminster Palace Hotel, on October 9th, to consider "the grave crisis in Bechuanaland, and the flagrant violation of the Convention by the Boers." The two principal speeches at this meeting were made by Sir William M^rArthur, from the chair, and Mr. W. E. Forster, late Chief Secretary for Ireland. The speech of the latter, as that of a statesman of high repute and an ex-cabinet minister, was telegraphed verbatim to South Africa, and was in perfect harmony with the views of the chairman. To understand the reason for Sir William's interposition, it is necessary to know something of South African affairs.

In South Africa British colonization has had to deal, not only with the native races, but with a preoccupying white race not always nor altogether friendly. The Dutch were the original settlers, and still form the majority of the white population to be found in the vast territories which stretch from the Cape of Good Hope to the Limpopo. In 1815 the possessions of Holland in these regions were transferred to Great Britain by the Treaty of Vienna; but the Dutch colonists did not very largely transfer their affections—as might have been expected—from their own fatherland to England. As

their new rulers would not allow them to practise slavery, as under the old *régime*, large numbers of them removed with their cattle beyond the Orange and Vaal rivers, and in these parts the British Government permitted them—unwisely, as many think—to organize themselves into the Orange Free State and the Transvaal Republic, stipulating however that slavery was not to be allowed. When the late excellent Earl of Carnarvon was Colonial Secretary, he tried, without success, to carry out a scheme of South African confederation, to include, without interfering with their independence, the two Dutch states with the British colonies. The war which the Transvaal Republic had with the powerful chief Secoceni greatly weakened and disorganized that state. In their extremity application was made by many of the white inhabitants of the Transvaal (and about half the white population is of British descent) to the imperial government to place the country under British rule, with the result that the Transvaal was annexed. The more resolute of the Boers clamoured for the restoration of their independence, and at the accession of Mr. Gladstone to power in 1880 they became more urgent in their demands. They were told by the government that when they acknowledged the authority of the Queen their request should be considered. They took up arms, and a military expedition was sent against them. Then followed the disaster of Majuba Hill and the death of Sir George Colley. Whilst the prestige of England was thus lowered in the eyes of the natives and the Dutch, the government undid the work of its predecessor, and the Transvaal was reconstituted a republic. Thus encouraged, the Boers sent a deputation to London, to prefer other requests of the imperial government, and to ask especially that Bechuanaland, which was under British pro-

tection, should be given to the Transvaal. Although much was granted, this was refused. Scarcely had the deputation returned to their own country than the agreements come to with the British government were violated by the Boers. This was the point at which Sir William M'Arthur and the South African Committee interfered. A few extracts from his speech at the meeting of October 9th will show the evils of which he complained and the policy which he advocated.

The English government had concluded a new convention with the authorities of the Transvaal, by which it gave them absolute control over their internal affairs, and the right to hold diplomatic intercourse with other States, and remitted a substantial portion of their debt to Great Britain. One thing was reserved — the right to protect the natives on their borders, and especially the Bechuanas, against marauders. Our government so far yielded to their demands as to alter the boundaries of the Bechuana frontier, and give them a large slice of native territory. And yet, hardly had the delegates got back to the Transvaal before new levies of freebooters found their way into Bechuanaland, where they murdered the chief of the police and killed a number of natives, besides driving large herds of cattle into the Transvaal. Their authorities looked quietly on while hundreds of Boers were killing and robbing natives on the British side of the boundary line, and compelling the chief Montsioa, with a pistol at his head, to acknowledge the sovereignty of the Transvaal. The meeting that day was met to express their conviction that it was the duty of the imperial government to take steps without a moment's delay to clear the disturbed territory of the invaders, and to inform the Boers that it was our intention to enforce the provisions of the convention which they had violated.

Public feeling was aroused, and the government was moved to action. Sir Charles Warren, who was present at the meeting at which Sir William M'Arthur presided, was despatched with a force of 8,000 men to rid Bechuanaland of the filibusters, and to make the British protectorate over its chiefs and people something more than a name—a reality.

Parliament was summoned to meet on October 23rd. The reason for an autumnal session was that the Fran

chise Bill of the previous session, which the House of Lords declined to pass without a companion measure on the Redistribution of seats, might be reintroduced to the Commons, and sent up again to the Lords. A collision between the two Houses seemed imminent, but wise counsels prevailed. The government not only introduced a Redistribution of Seats Bill with the Franchise Bill, but took the leaders of the Opposition into its counsels in framing its provisions. The Franchise Bill was soon passed by both Houses, and the Redistribution Bill passed the second reading in the House of Commons with the concurrence of both parties. Then in December, instead of Parliament being prorogued, both Houses adjourned to February 19th, 1885. When Parliament reassembled at that date, there was, of course, no Queen's Speech, and all unfinished business was carried over the recess, and the Redistribution Bill was passed through its remaining stages.

During this long session Sir William M'Arthur was attentive to his parliamentary duties, and supported by his votes, when necessary, the two great measures which will make it memorable in history. He was as vigilant as ever in relation to native races and colonial affairs. By questions asked in the House of Commons of the Under-Secretary for the Colonies, or of the First Lord of the Treasury, on such subjects as the Zulu native reserve in South Africa, and the line of delimitation between Great Britain and Germany in New Guinea, he rendered more important service than appears in the pages of *Hansard* or in newspaper reports. The last time his voice was heard in the House of Commons—no one thought it would be his last—was, characteristically enough, on one of the subjects to which he devoted so much of his time and attention. He asked, "Whether

it is true that Sir Samuel Rowe, governor of the West African Settlement, had organized an expedition into the interior for the purpose of extending commercial intercourse with the native tribes ; and, if so, whether her majesty's government will lay upon the table any correspondence on the subject which they have received from his excellency."

A few extracts from his diary for 1885 will help to indicate the nature of his engagements during that year. The following, which are brief and abridged, are a small selection from the daily entries.

1885. *Jan. 4th, Sunday.*—Mr. F. W. Greeves preached from "How old art thou?" Covenant and sacramental services ; very solemn and impressive.

Jan. 24th.—Saw a great crowd about the Houses of Parliament. Ascertained that there had been an explosion of dynamite ; went in and was shocked with the destruction that was made.

Feb. 4th.—Saw George off to Australia. We shall miss him greatly ; he is a lovely fellow and a great favourite. I trust the Lord will protect and greatly bless him.

Feb. 16th.—Meeting of governors of Christ's Hospital. Had a long conversation with the Duke of Cambridge on the colonial policy of the government, which he condemned and deplored. Took tea at Rev. Richard Roberts', City Road. Saw John Wesley's room. Part of the furniture which was there when he died still remains. Off his bedroom is a small room which he used as his study and for prayer. It is indeed a sacred spot. I took the chair in City Road Chapel at a convention of working bands. I never attended a meeting in which there was manifested such zeal, power, and holy enthusiasm.

Feb. 19th.—House opened at 4 ; heard Mr. Gladstone speak, and then went to the dinner of the London Chamber of Commerce ; admirable speaking.

Mar. 14th.—At the Mansion House meeting the Prince of Wales spoke well, and suggested that a hospital should be erected at Port Said, to be called the Gordon Testimonial Hospital. He was followed by the Duke of Edinburgh and the Duke of Cambridge. At two went to the Prince of Wales' *levée*.

Mar. 27th.—At Lord Rosebery's had a very pleasant interview with the Prince of Wales, his eldest son, and the Duke of Cambridge. Did not leave until 12, Lord Rosebery insisting I should not leave before royalty. Drove to House ; division at 1.30 ; majority of 48 for the government.

April 11th.—Accompanied dear Willie to the *Ballarat*, bound

for Australia. Saw the captain, with whom we sailed from Singapore to Suez. God bless W., and bring him back safely ; we love him dearly. Heard of the death of the Lord Mayor, an old friend of mine, with deep sorrow. I feel keenly for Mrs. Nottage and family.

April 15th.—Common Hall to elect a Lord Mayor in place of Nottage. Fowler and Cotton were nominated. The former, who had a most enthusiastic reception and is a great favourite, was elected. Much pleased that he has consented to take office.

April 18th.—Attended funeral of the late Lord Mayor. Poor Nottage ! “The path of glory leads but to the grave !” How important to be able to look beyond to “an inheritance incorruptible, undefiled, and that fadeth not away” !

April 20th.—At Chubb’s works the Earl of Harrowby presided at the meeting, supported by the Earl of Aberdeen and Sir R. Cross. I proposed a vote of thanks to Lord Harrowby. He referred to the time when he was in the House of Commons, and he and I pulled together on colonial questions. At Denbigh Road in the evening we had a triumphant success. We had promises amounting to £1,900.

April 21st.—Engagements at City Road and Bank of Australasia. At Poplar opened a bazaar. In the evening took the chair at Exeter Hall at Dr. Rigg’s education meeting ; admirable addresses by Dr. Stephenson and others.

May 12th.—Called at the Old Bailey to see the dynamite conspirators. House ; important debate on Lord George Hamilton’s motion ; majority, 22. Meeting at Cannon Street Hotel to inaugurate an Australian section of the Chamber of Commerce. I was elected chairman.

In Whit Week Sir William was at Enniskillen for the sole purpose of persuading the trustees of the Methodist church in that town to make certain additions and improvements to their trust-property which he had suggested, and to accept a considerable contribution in money from himself and his friends towards the expense. He had already twice visited Enniskillen for the purpose of inspecting the premises and instructing an architect in the preparation of plans. In the interval he carried on a correspondence with the Rev. J. W. Jones, the superintendent minister, in whom he found a sympathetic promoter of his designs. Everything seemed hopeful until the February of this year, when he received a communication from one of the trustees,

“that certain parties had shown opposition, and said that such buildings are not necessary, and that the trustees would neither consent nor subscribe to the outlay.” Instead of being offended at this practical refusal of his proffered gift of £500 and an additional £300 which he had obtained by personal solicitation from his private friends, he sat down, busy as he was, and wrote a long argumentative letter to his correspondent, showing the increased religious benefit likely to be conferred on Enniskillen by carrying out his project. He further offered to come personally and explain his proposals to the trustees and friends. Accordingly he came, and brought with him the Rev. Hugh Price Hughes, whose energy and courage he greatly admired, and of whose popularity he duly apprised his correspondents at Enniskillen. His diary shows how he came and saw and conquered.

1885: *May 28th.*—Met Mr. Hughes at Euston Square Station ; had a pleasant journey to Holyhead ; went by mail boat to Dublin.

May 29th.—Rev. Wallace M'Mullen drove us through part of Dublin, and to the spot in the Park where Lord Frederick Cavendish was assassinated. Arrived in Enniskillen, and stayed at the Imperial Hotel.

May 30th.—Rev. J. W. Jones and Mr. Carson called upon us. Invited the trustees to breakfast with us on Monday. Captain Collier drove us through Castlecool demesne (Lord Belmore's), and took us to his own house to lunch. Afterwards we drove to Ely Lodge. We dined at Captain Collier's, and spent a very pleasant evening.

May 31st. Sunday.—The junior minister occupied the pulpit in the morning. In the evening Mr. Hughes preached an admirable sermon to the largest congregation there has been in the chapel since the opening.

June 1st.—The trustees and ministers came to breakfast ; in all twelve sat down. Brought the object of our coming before them. After five hours' persuasion we prevailed upon them to put down their names for certain sums. Mr. Carson gave £250. In all £700 was contributed. Evening meeting, Mr. Jones in the chair, was excellent, and a fine spirit prevailed. The result of the morning and evening amounted to £1,700, a larger sum than I expected.

June 2nd.—Left Enniskillen and arrived in Londonderry. Drove

with Mr. Hughes along the Upper Road. Visited my dear parents' grave, and called on several. Went to see Hawkstone Chapel : Mr. Hughes said it was the best adapted for mission services of any he had seen. Left Derry and reached Portrush.

June 3rd.—Started for Giant's Causeway, with which Mr. Hughes was greatly pleased. Went to Coleraine to see where dear Mr. and Mrs. M'Elwaine are buried. Arrived in Belfast at 8.30, and received a hearty welcome from Mrs. Carlisle.

June 4th.—Drove about. Went to the May Street Presbyterian church, where the General Assembly is holding its session.

June 5th.—Mr. Hughes and I went to the General Assembly. I left him there ; he promised to meet me at the college at ten o'clock. Half-past, and no word of him. Drove back to May Street, and found him sitting with eyes and mouth open, listening to a debate. We left for Larne, crossed to Stranraer, and reached Euston in the morning.

June 8th.—Had engaged to go to Herne Bay to a chapel opening, but finding there was to be a close division in the House, sent an apology. Debate on Sir M. H. Beach's motion. Division at 2 a.m. ; government left in a minority of twelve.

This defeat brought to an end Mr. Gladstone's second administration. A Conservative ministry was formed. Preparations were made for winding up the session before a dissolution of Parliament, now seen to be inevitable, in the autumn.

The rise and fall of cabinets made no difference with Sir William M'Arthur in the performance of religious work. That was unintermitted amid the vicissitudes of political parties. Three days after the fall of the ministry he was at Redditch, presiding at a religious celebration, at which Dr. Dallinger was the chief speaker. The following day he was at Bournemouth, placing a stone of the Punshon Memorial Chapel. A distinguished Ulsterman was associated in his panegyric with his more intimate friend.

Referred to Lord Cairns ; passed an eulogy upon him as a statesman, a judge, and a Christian. Referred to Dr. Punshon, and the services he rendered both in England and Canada.

Early in August Sir William went to Newcastle-upon-Tyne, and took part in the proceedings of the Wesleyan

Conference. Thence he crossed over to Ireland, to "unveil" the memorial stone of the Coke Memorial Methodist church, Warrenpoint, which owed its erection mainly to the exertions of his brother-in-law and sister, the Rev. James and Mrs. Hughes. A few days after his return home he went to Swanage and opened a bazaar.

Aug. 15th.—Left Swanage for Wimborne. Drove out to see the Rev. Carr Glynn. Walked with him through the village of Witchampton, of which he is the rector. He is in his eighty-sixth year, and is universally beloved. I could not but think of Goldsmith's village pastor. At Wimborne I visited the minster, and saw the grave of King Ethelred, who fell in battle with the Danes, A.D. 872.

Aug. 16th.—At City Road Chapel heard Dr. Talmage, of New York. The sermon was good, but very sensational. His style is not adapted to an English congregation. After his discourse he went outside, and preached to those who could not get in. I met him in the vestry.

Aug. 22nd.—At a great meeting in Hyde Park to protest against horrible crimes brought to light. I spoke half an hour.

Dec. 22nd.—Went to Chislehurst to the funeral of my old friend Thomas Percival Bunting. A large attendance of ministers. Dr. Greeves read a faithful record of the deceased. He was seventy-five years of age, and was a man of no ordinary ability.

During this year Sir William's nephew, the Rev. John M'Millan, died suddenly at Edinburgh. The uncle was preparing for a driving tour with his niece through Surrey and Sussex when the news of John's death was telegraphed. He wrote in his diary, "Man proposes, God disposes," and hurried to Edinburgh, and brought back to London his nephew's remains for interment in Norwood Cemetery. The deceased had been for a few years in the Methodist ministry, but eventually took orders in the Church of England.

Before the Redistribution Bill became an act, Sir William M'Arthur was requested by some of the more respectable electors of Newington West to offer himself as a candidate for that division of the borough of Lambeth of which he was then and for several months after

one of the sitting members. To this request he consented, as the constituency was only about a ninth of the old undivided borough. The more democratic section of the Radical party opposed his candidature, elected at a meeting of eighty persons a "council of ninety," and brought forward Mr. J. Seymour Keay as a candidate of their own. The Conservatives of the division adopted Mr. W. C. R. Cooke as their candidate in opposition to both. By the latter party Sir William was treated with the personal respect which his age, long services, and high character commanded; but his Radical opponents were extremely bitter, violent, and unscrupulous. On June 15th he issued his formal address "to the electors of the western division of the borough of Newington." In this document he appealed confidently in self-vindication to his votes in Parliament, to his attention to local interests, to his efforts to forward social and colonial questions, and to his unvarying attachment to the cause of civil and religious liberty. He advocated for future policy a system of local government, the reform of the land laws, local option, a peasant proprietorship, and systematic care for the physical and moral welfare of overcrowded urban populations.

On September 1st his first public meeting for addressing the electors was held at the Lecture Hall, Carter Street, Walworth. It was presided over by Mr. Alfred Pocock, and amongst his supporters on the platform appeared the Rev. G. M. Murphy, of the Borough Road Congregational church, a minister who was noted for his constant efforts to benefit the masses in the neighbourhood of Lambeth New Cut. It was soon apparent that the Lecture Hall was packed with the partisans of the Radical candidate. Amid a scene of indescribable uproar, Sir William, with wonderful vigour, strove in vain to make himself heard. Reporters,

who edged up near to him, caught broken sentences; but by the meeting generally nothing was heard but a tumultuous roar "which filled the air with barbarous dissonance."

Although at other meetings which followed in support of Sir William's candidature the precaution was taken to admit by ticket, yet at several of them representatives of the council of ninety contrived to be present and to prevent unanimity in the proceedings. Their principal accusations against him were that he neglected his parliamentary duties, that he was in favour of the House of Lords, and that he did not vote for the Affirmation Bill. This latter appeared to be "the head and front of his offending," and was urged against him with such pertinacity, that some of Sir William's supporters concluded, whether rightly or not, that with a portion of the objectors sympathy with unbelief in the Divine underlay their opposition even more deeply than political theories on religious or irreligious equality. Indeed one speaker, a strong Liberal, at one of the meetings, expressed his conviction that "the contest at Newington was one between infidelity and religion."

Sir William was able to defend himself. He declared again and again that he was not opposed to the principle of affirmation in lieu of an oath; and that he abstained from voting on the second reading of the Affirmation Bill on the ground of its inopportuneness in blocking the way of more needed legislation, and the harm it was doing the Liberal party.

The council of ninety, in order to damage Sir William and divert support from him to their own nominee, published statistics of divisions in the House of Commons, showing the number at which he was present. The large number of times in which he was absent was given, to show that he neglected his parlia-

mentary duties. The publication of statistics was a game at which he also could play. He furnished figures which proved that in the last session he voted oftener than most of the metropolitan members; more frequently than such other members as John Morley, Samuel Morley, John Bright, H. Labouchere, and C. S. Parnell; and that he reached within about a dozen of Mr. Gladstone's and Sir Stafford Northcote's numbers.

In this contest against the section of his old supporters who opposed him, Sir William had the hearty support of the leading religious men of his own political party. The Rev. C. H. Spurgeon, who has commendably devoted himself to his proper ministerial work, yet felt impelled to say something on behalf of one whose noble character he highly esteemed and whose public services he greatly valued. Accordingly he wrote a letter to the press, in which, amongst other things, he says of Sir William M'Arthur :

His liberal support of every movement for the benefit of our fellow men, and his zeal for the interests of the oppressed in all lands, are matters of public notoriety. He is a good man and true, and has worked laboriously in his place in Parliament, and out of it, for such measures and movements as promote religion, good morals, and freedom. With unreserved confidence I commend him to the enthusiastic support of my fellow citizens.

As Sir William had been accused by his unscrupulous opponents of unfaithfulness to the Liberal party, an elector wrote to Mr. Gladstone on the subject, and received from him the following reply, dated November 8th, 1885 :

I have known Sir William M'Arthur to vindicate his just independence when he thought the occasion required it ; but so far as my knowledge and power of judgment go, the accusation of unfaithfulness to his party is wholly without foundation. I am not sure that the publication of such a letter as this would be acceptable to Sir William M'Arthur, or would be suitable in itself, but you are perfectly at liberty to make known my opinion to such persons as you think proper.

As the time of election drew nigh it became more and more likely that if both the Liberal and Radical candidates went to the poll, the Conservative would be returned. Arbitration was suggested, as to which of the two should retire; and to this proposal Sir William and his committee assented. The council of ninety and their candidate refused this, and the three candidates fought the battle out to the end. The ultra-Radical was unsuccessful, but succeeded in keeping out of Parliament the Christian philanthropist who, by representing Lambeth, had represented Newington for seventeen years; who made free of toll seven bridges across the Thames; who protected Dulwich in his old borough from the presence of a convict-prison; who pleaded for the rights of aboriginal races in many lands; and who, without the firing of a shot or the sacrifice of a life, added a new colony to the British empire.

A few extracts from the diary and letters give us Sir William's own record of the contest from the beginning to the close.

1885. *Jan. 6th.*—A deputation met me at the City Liberal Club, and invited me to stand for the borough of Newington. I consented.

April 6th.—Had a conversation with Mr. Giles about Newington. He informed me they were to run a party against me of the name of Keay.

April 16th.—J. and B. Marsland called in relation to Newington election. The Radical party has managed to get a majority on to a council of ninety, so I suppose they will put forward a candidate who accords with their views.

July 9th.—Drove to a meeting at Newington Butts, and formed a Liberal and Radical Association. Dr. Bott, chairman; Mr. B. Marsland, treasurer; and his son secretary. Likely to have a severe contest; sorry I did not retire; do not like to fight another battle.

Aug. 17th.—Canvassed with Mr. Marsland, and was everywhere well received.

Sept. 1st.—Meeting at Carter Street; one disgraceful scene of interruption. Never witnessed so much ruffianism and black-

guardism in all my life. The platform was stormed. I spoke tolerably well, but was not heard except by a few near me.

Sept. 29th.—Large attendance at committee, and a good deal of enthusiasm. Mr. Dunn brought me upwards of twenty canvassers.

Nov. 25th.—Meeting at Ebenezer Terrace. The Rads mustered in strong force, and were most outrageous. Had to leave by a back door.

Nov. 27th.—Poll opened. Organization defective; great contrast to the Conservatives, who had perfect organization. Went round the polling booths with Dr. Bott. The Conservative has evidently a large majority.

Nov. 28th.—Poll declared, as follows: Cooke, 2,419; Keay, 1,784; M'Arthur, 822. Keay polled more than was expected. A large number who had promised me voted for Cooke, in order to keep Keay out. This brought my numbers down much lower than I expected. I am quite satisfied with the result, and accept it as an indication of Providence that I should not go again into the House.

A few days after the election Sir William issued the following address:

I desire to convey my grateful acknowledgments to those electors who recorded their votes in my favour, and also to the members of my committee who rendered me their valuable service.

I am informed that a large number of electors who promised me their support, and on whose fidelity to Liberal principles I had reason to rely, allowed themselves to be misled by the cry of "The Church in danger!" and were thus induced to record their votes for the Tory candidate. I have also reason to believe that many electors, not influenced by this cry, were alienated from the Liberal party altogether by the calumnious statements and disorderly conduct of the extreme Radical section. The last chance of a Liberal success was destroyed by the practical refusal of the same section to accept arbitration as offered by my committee.

W. M'ARTHUR.

79, HOLLAND PARK,
3rd Dec., 1885.

About six weeks after his defeat, when the excitement of the contest had subsided, Sir William wrote, as follows, to his confidential friend, Dr. M'Kay, of Belfast:

I had fully determined to retire at the end of last Parliament, but was over-persuaded by my friends to accept an invitation to stand

for Newington. A requisition was presented to me signed by about two hundred of the most respectable inhabitants. I had the support of the Nonconformists in the borough. Unfortunately we have in it a low Radical party, who never liked me, and opposed me. They were joined by the public-house keepers and the Roman Catholics. The cry, "The Church is in danger!" lost me upwards of a thousand votes, and the Conservative candidate, in consequence, headed the poll. I had been offered several other seats, where I could have been returned without much difficulty; but I had pledged myself to Newington, and felt bound in honour to fight the battle out.

I have had seventeen years of very hard labour, and it is time I should have a little rest. I look back with some satisfaction on services which I have had an opportunity of rendering, not only to Lambeth, but to the country at large. I regard my defeat as an indication from Providence that my parliamentary work is finished.

CHAPTER XVII.

1886.

TRAVELS IN BIBLE LANDS.

Projects a School for Ministers' Daughters.—Lady M'Arthur's Affliction.—Affecting Letter.—Eastern Tour.—Journey Out.—In Palestine.—Damascus.—Baalbek.—Letter to Wife.—Cairo.—Journey Home.—Letter to Dr. M'Kay.—At Stamford, Belfast, and York.—A Day's Engagements.—Irish Educational Endowments Commission.—Royal University.—A Denominational Grievance.—Zululand.

SIR WILLIAM M'ARTHUR'S release from parliamentary work brought him no actual rest. The last two years of his life were as fully occupied as any which preceded them. His thoughts turned strongly in the direction of his native land. His interest in the Methodist College, Belfast, became more intense; and in order to make that noble institution more complete, he resolved to erect upon the premises, at his own cost, a hall for the education of girls, with special provision for ministers' daughters. Towards this object he resolved to devote £10,000.

After much correspondence with Dr. M'Kay, the president of the college, Sir William went to Belfast, and had a consultation with the committee of management, to whom he made known more fully his generous intentions. After his return to London, he sent a formal application to the trustees for a site on the college grounds.

TO THE TRUSTEES AND MANAGING COMMITTEE OF THE
METHODIST COLLEGE, BELFAST.

79, HOLLAND PARK, LONDON,
April 5th, 1886.

DEAR SIRS,—

I have long felt it to be most desirable that a home, or hall, should be established in Ireland for the education of the daughters of Wesleyan ministers. When last in Belfast I intimated my intention of erecting such a building at my own expense, provided you would grant a suitable site on the ground at your disposal, adjoining the college, for a mere nominal rent, so as to secure to the daughters of ministers all the educational advantages which the college was originally designed to confer on their sons. I pointed out to Dr. M'Kay the part of the ground which I thought would best suit the purpose. This he will explain to you. I have now therefore to request that you will, in the interests of Irish Methodism, and of the class which I wish especially to benefit, grant the site referred to.

I intend to put up a building which, from an architectural point of view, will harmonize with the college, and be worthy of it; the whole, when finished, comprising a perfect educational establishment, and an ornament to Belfast. I believe it will be a blessing to the Methodist Church in Ireland, by giving to the sons and daughters of its ministers such a training as may conduce to their temporal and spiritual interests, and qualify them to fill satisfactorily and honourably such positions as the providence of God may open up to them in after life.

I remain, dear sirs, yours faithfully,
WM. M'ARTHUR.

A meeting of the committee and trustees was held on April 14th, when Sir William M'Arthur's munificent offer was gratefully accepted, the site he asked for granted, and hearty wishes expressed that his useful life might be prolonged for many years to come.

While he was thus devising liberal things on behalf of the fair young inmates of ministers' homes, his own home at Holland Park, lacking no physical comfort, yet lacked the presence of his beloved wife, for many years the light and joy of his dwelling. Lady M'Arthur was still at Sandown, under the care of Dr. and Mrs. Steward, and if not quite a hopeless invalid yet hope

in her case was so long deferred that it made the heart sick. In the years of her health, she was in every respect a helpmeet for her husband, encouraging him in every "work of faith, and labour of love, and patience of hope" in which he was engaged. What was said by the first husband of the first wife, as imagined by Milton, might at that time be said of her :

What she wills to do or say,
Seems wisest, virtuousest, discreetest, best.

In her office of class-leader at Londonderry and Brixton Hill, her wise counsels were greatly valued by the devout women whom she met weekly for Christian fellowship. She took, when able, a leading part in the meetings of the "Ladies' Association," at the Mission House. Gentle as she constitutionally was, she shrank not from presiding occasionally at those meetings, and conducting the opening devotions in fluent, fervent, extempore prayer. In her retirement at "The Briars," Sandown, she was frequently and regularly visited by her husband, to whom in consequence of her affliction she was the more tenderly endeared. Once a week, if at all possible, he wrote to her, and she to him ; and occasionally in his diary he summarises the contents of his letters to Sandown. He regularly detailed to her his engagements for the week, and was pleased to tell her of interviews with old friends and visits to old haunts. In these narratives she took a remarkable interest, especially those which referred to religious movements and work. In the early spring of 1886 she had a severe attack, which occasioned her husband additional uneasiness. The following affecting letter will show something more of his feelings than he usually made known, save to a confidential few.

TO MRS. STEWARD, THE BRIARS, SANDOWN.

79, HOLLAND PARK,
Mar. 1st, 1886.

MY DEAR MRS. STEWARD,—

I am thankful to know that my dear wife is so much better. I can assure you that I sincerely appreciate your unwearied attention to her during this last attack. It has been to me a great comfort to know that she has been under the care of friends who have watched over her as if she had been a near and dear relative. I believe she has a sincere affection for you all, and I had fondly cherished the hope that she might some day be so far recovered as to be able to express her gratitude to you for your tender care and loving sympathy.

I need hardly say that this long-continued illness has been the great trial of my life. I should feel it the more were it not for the constant activities in which I am engaged. Still, I cannot but look back upon bygone days, when my happy home was blessed by her presence of whom it might be said, she was "all praise, all meekness, and all love." But, although dark and mysterious has been the providence, I must not complain. The Lord has been very gracious, and my life has been "crowned with lovingkindness and tender mercy." I am happily circumstanced with my dear sister and niece living with me, and in having a large circle of dear friends.

Yesterday we had a beautiful sermon from our minister on "the mystery of suffering." His text was, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He remarked that our afflictions are light when compared with the sufferings of others, and when contrasted with the weight of glory. They are but for a moment, leading to an eternity of joy. He dwelt on the mystery of suffering, as exemplified in the life and death of our Saviour. The Captain of our salvation was "made perfect through suffering," manifestly that He might be "able to succour them that are tempted," and sympathise with human suffering.

In every sorrow of the heart
The Man of sorrows bears a part.

I have dwelt on this subject longer than I intended, and contrary to my wont, as I seldom say as much about myself to any one. From what you say, I cannot expect Lady M'Arthur to write to me, and I really do not like to impose the task upon you, considering your numerous engagements; but if your sister Mary would send me a card every Wednesday and Saturday, it would be a great relief, and oblige me very much.

I am, my dear Mrs. Steward, yours sincerely,

W. M'ARTHUR.

About this time Sir William felt the need of some relaxation. Writing to Dr. M'Kay on March 25th, he observed: "I have been overworked latterly; and as I have had no holiday the last two years, I purpose leaving London early next month for a month or six weeks, going out to Egypt, chiefly for the voyage." Before the time came he enlarged his programme of travel, so as to include Palestine and Syria. He secured as his travelling companion the Rev. Richard W. Allen, Wesleyan chaplain to Her Majesty's Guards, a minister with whom he had for many years co-operated in promoting the interests of Wesleyans in the army and navy, and more especially in the erection of the noble church buildings at Aldershot, and generally in the formation of Soldiers and Sailors' Homes.

He left the Thames on April 7th, and reached Malta, *viâ* Gibraltar, on the 16th. There he found Mr. Allen, who preceded him in Her Majesty's troopship *Himalaya*. He renewed his intercourse with the Rev. J. Lavarack, and was glad to learn what he could of the good work carried on at the garrison and naval port since his last visit. On the day after his arrival, he embarked in the Peninsular and Oriental steamship *Carthage*, in company with Mr. Allen, and landed at Port Said on April 19th. During this run his friend noticed how by his affability and geniality he won upon the passengers, and quite captivated the little children on board, with whom he became very soon a favourite.

Instead of proceeding direct from Port Said to Jaffa, for the sufficient reason that there was no passenger ship plying between these ports, they went by the postal steam launch on the Suez Canal to Ismailia. Thence, turning their backs on the Holy Land, they travelled westward by rail to Alexandria, and "a horrid journey" they found this run by rail to be. The stench from

the so-called "Freshwater canal," along which they ran for a considerable distance, past Tel-el-Kebir and Zagazig, was sickening, whilst they were almost choked with dust and pestered with flies, reviving thoughts of the plagues of Egypt. At Alexandria they again turned "towards the sun-rising," and embarked for Jaffa, where they landed on April 23rd.

Sir William M'Arthur had visited many countries and travelled round the globe, but now he found himself in the land "which is the glory of all lands," the land of prophets and apostles, and of the incarnate Son of God Himself. Bible memories were at once awakened, for he landed at the port where Jonah embarked for Tarshish, and at the Joppa where "the apostle of the circumcision" was taught not to "call any man common or unclean." Whether the house so confidently pointed out by local tradition as "the house of one Simon, a tanner," be the veritable domicile where Peter had his revelation, is a matter of little moment. What is of transcendent and permanent importance is the truth revealed to the seer of the vision in Simon's house. There he was taught that Christianity is not a narrow Jewish sect, but was designed by its Divine Founder for universal man. To see the treasurer of a great missionary society at the scene of the vision which inaugurated the mission of the gospel to the Gentile world is suggestive. It reminds one that the propagandist spirit, which a fallen Christianity had lost for centuries, has been recovered in modern times, and that now, as in apostolic days, the Church is trying to "disciple all nations." With the missionary treasurer stood a chaplain to Her Majesty's Guards at the place where an apostle was commissioned to carry the gospel to "Cornelius, a centurion of the band called the Italian band."

On April 23rd Sir William and Mr. Allen, with their dragoman, left Jaffa for Jerusalem in a hired conveyance. They crossed the Plain of Sharon, and were struck with its natural but neglected capabilities, fertile and flowery still, as when the Shulamite sang, "I am the rose of Sharon and the lily of the valleys." They passed through Ramleh and "the hill country," and entered the Holy City by the Jaffa Gate.

From April 24th to 28th they spent in and about Jerusalem, seeing the usual sights. Sir William M'Arthur was a fellow of the Royal Geographical Society, and was on the committee of the Palestine Exploration Fund, having been elected to the latter on July 17th, 1877. This shows that he took an intelligent interest in the topography of the Holy Land, was ready to accept the conclusions of scientific research before the blunders of tradition, and that his reverence for sacred localities was unmingled with superstition. In this spirit he and his friend visited the Temple area, in which stand the Mosque el Aksah and the Mosque el Sakrah, or "Dome of the Rock," generally known as the Mosque of Omar. The chief sheikh in charge of the area was deputed specially to act as their guide, and conducted himself with much courtesy and something of dignity, aware, from his appointment to this service, that he was escorting a magnate of the great city of London. He refused to accept of *backsheesh* (*anglicè*, "tip"), although offered in minted gold, a tribute which, Dr. Norman M'Leod tells us, is expected by all, "from pashas to donkey-boys." They went, of course, to the Church of the Holy Sepulchre, which encloses, as tradition asserts with evident incorrectness, the site of the cross and the "new tomb" which was "nigh at hand." They saw within it the chapels of rival Churches, Greek, Latin, Armenian, and Coptic. They witnessed

with painful feelings that scene of excited and bewildering fanaticism, the lighting of the "holy fire," which this church annually presents. Without the city walls, passing through the Damascus Gate, they visited "the new Calvary"; that is to say, the place which the authorities of the Ordnance Survey Palestine Exploration regard as the probable "place of a skull," the scene of the crucifixion, rather than the traditional site in the Church of the Holy Sepulchre.

An extract from the diary will give in Sir William's own words his account of one day's sight-seeing :

1886. *April 26th.*—Saw the tombs of the kings and the new Calvary, still called "The Hill of the Skull." From its situation outside the city walls¹ it is most probably the site where the Saviour suffered. Visited the spot with deep emotion, and also the adjacent sepulchre. Here General Gordon spent many hours in meditation when in Jerusalem. In the afternoon visited the Garden of Gethsemane, the Mount of Olives, from which we had a splendid view of the Jordan, the Dead Sea, the mountains of Moab, and the city. Went out to Bethany, and saw the reputed house of Martha and Mary and the tomb of Lazarus. On our way we called at the tent of Canon Liddon, on the top of the mount. He was not in, but we had tea given to us. Returned along the Hosanna Road, from a point of which our Lord beheld the city and uttered over it His memorable lament. Passed down the Valley of Jehoshaphat and the Valley of Hinnom by Siloam, entering Jerusalem by the Jaffa Gate. Reached our hotel after a hard day's work.

One day they made an excursion to Bethlehem, and traversed, with feelings not easily described, the plain where the shepherds heard the angels' song. In this journey to the scene of the nativity they saw on the way a German settlement,—Japhet dwelling in the tents of Shem.

On Easter Day they attended Divine service in the English church on Mount Zion. There was a crowded congregation, which united heartily in the responses,

¹ "Jesus also suffered without the gate" (Heb. xiii. 12).

but no voice was heard more distinctly than that of Sir William M'Arthur. Although brought up in Ulster, where the prevalent Presbyterianism, with its anti-liturgical spirit, may have an influence upon even Methodist modes of worship in that province, yet upon coming to London he took kindly to the "Form of Morning Prayer" which has been in use in the Methodist chapels of the metropolis from the days of Wesley downwards. For thirty years, by the help of this beautiful and venerable form, he had been worshipping God in Brixton Hill and Denbigh Road chapels, and always took his part audibly in the portion of the service intended for the people. On that Easter Day in Jerusalem, in reading aloud the alternate verses of the Psalms, excited evidently by the associations of the place, he uttered the words, with an exultation of feeling apparent to his fellow traveller, "Yet have I set My King upon My holy hill of Zion."

Sir William met at the hotel in Jerusalem with Mrs. Lethaby, whose husband is carrying on mission work at Kerak, in the land of Moab, in which he is encouraged and assisted amid many perils by his heroic wife. Mr. Lethaby is a Methodist local preacher, and was travelling in the East, when he saw the necessity of commencing missionary operations in Moab. Uncommissioned by any of the great missionary societies, he has, of his own accord, begun a school at Kerak, and has engaged in other missionary operations, which are full of promise for the future. Sir William also met at Jerusalem, and afterwards at Jaffa, Dr. Selah Morrill, ^e United States consul, archæologist of the American Palestine Exploration Society, and author of *East of the Jordan*. This gentleman urged upon him the importance of establishing a Wesleyan mission in Palestine. Before leaving the Holy City they were courteously

received by the Greek patriarch. The following is the diary record of this interview :

In the evening visited the Greek patriarch, who received us with great distinction. Had a very interesting conversation for an hour. Entertained us with sweetmeats and coffee, and on leaving presented us with a very beautiful souvenir of our visit, including his portrait. The Archimandrite Stephanas acted as interpreter, he speaking English very well. Got to our hotel at eight o'clock, accompanied by a janizary.

On April 28th our two travellers, with their dragoman and equipage, left Jerusalem for Damascus. Their purpose was to go all the way by land, through Samaria and Galilee, by Nazareth and Tiberias. The first day's journey convinced them that this was impracticable for Sir William. He could not, at the age of seventy-seven, like his younger fellow traveller, although a good horseman, sit in the saddle all day long, with the prospect of repeating this feat for several successive days. The mode of locomotion provided for him for this part of the tour proved defective and inadequate. A comfortless chair on rigid poles, carried between two mules, made ease and rest impossible. He was glad to exchange positions with his companion, who himself was feeling ill, and take to the saddle for a while. That night they pitched their tent at Bethel. This first day's experience induced him to alter his plans. Instead of going northward next morning from Bethel, the pilgrims turned westward for Jaffa, with the intention of going by sea to Beyrout, and proceeding thence by better roads to Damascus. Their second day's journey brought them to Mispah, or Neby Samwil, from which they obtained one of the most extensive views in Palestine. There they encamped for the night. Next day they passed through Kirjath-jearim and pushed on to Ladrone, where again they slept under canvas, hiring an Arab to keep watch and ward. On May Day they re-entered

Jaffa, presumably, like many a Knight Templar returning from the crusades, "wiser and sadder men" than when the Knight Commander of St. Michael and St. George set out from the Holy City in the uncomfortable machine in which he was shaken from Jerusalem to Bethel, and from Bethel to Jaffa. Next day they were on board ship, and steamed along the coast past places of Bible interest—Cæsarea, Tyre, and Sidon—until they reached at Beyrout their desired haven.

On May 4th Sir William and his friend left for Damascus, and found travelling in Syria much easier than in Palestine; and for this reason perhaps, that commerce has more money to spend in road-making than sentiment, and that for trade good highways pay better than bad in the end. The ancient pilgrimages and modern tours to Jerusalem are what political economists call "unproductive labour"; but the manufacturers and merchants of Damascus have discovered that an easy method of transit to and from the sea for their goods will more than pay for itself. A few years before the visit of Sir William M'Arthur, an enterprising French company had constructed a good macadamized highway from Beyrout to Damascus, and upon this road a well-equipped diligence was running, performing the journey of ninety miles in twelve or thirteen hours. Sir William, however, preferred to hire a carriage for himself and his friend, that they might go more leisurely, and examine, *en route*, whatever was worth seeing. In this way they toiled up the range of Lebanon, and descending its western slopes, lodged all night at Shtôra at the inn. In this day's journey, and on the following, they passed by thriving young plantations of mulberry trees, olives, and vines; and in the superior cultivation of the soil, and in the appearance of the houses and people, had pleasing indications of the enlightened

government of Rustem Pasha, a former viceroy, and then Turkish ambassador to England. After Sir William's return to London, it reached Rustem Pasha's ears that he had spoken in laudatory terms both at home and abroad of the improvements which he saw in Syria. His excellency was so pleased at this that he took an opportunity of thanking Sir William for his generous testimony.

Leaving Shtôra next morning, they traversed the plains of the Litâny, crossed the range of Anti-Lebanon and on the other side, before coming to Damascus, they passed over a few miles of desert plain. The city itself they found beautifully environed with gardens and orchards. Amid surroundings of the fresh green of well-watered and luxuriant vegetation, the city, with its white buildings and numerous minarets, rising tall and slender, appeared—as described by an English nobleman—like “a fleet sailing through a sea of verdure.”

The scenery beheld in the two days' journey from Beyrout was of the most enchanting kind, and could be enjoyed by those who, like Sir William M'Arthur, were familiar with the glories of Switzerland and the Tyrol. No wonder that Moses, who only got a glimpse of the far-famed home of the cedar tree from the distant mountain of Nebo, prayed the prayer, “Let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon.”

In Damascus they were in a city whose hoary memories reach back to a period earlier than the time when Abraham dwelt in tabernacles in the land of promise as in a strange country. How it has continued to exist as a habitable city from an antiquity so remote is a marvel and a mystery. Considering the vicissitudes of its history, the wonder is that millenniums ago it had not become as shapeless and voiceless as Nineveh and Babylon.

Yet there it stands to-day with more than 150,000 inhabitants, a seat of industry and an emporium of commerce ! Our travellers found good accommodation at the Hôtel Victoria ; and although their mode of living there was less romantic than when they slept in tents at Bethel and Mizpeh and Ladrone, it was far more comfortable.

In this thoroughly oriental city the English travellers mixed in the streets and bazaars with the groups of Syrians, Arabs, Persians, Greeks, Turks, and Jews which are met with in the place. In addition to the many-coloured turbans, fez caps, and pyramidal Persian head-gear, might be seen, not certainly the "top hat" of the London alderman, nor the soft felt of his clerical companion, but light helmets, which they procured at Alexandria, draped in white, to protect them from the sun. The visitors saw what was to be seen. They looked with no little interest upon the Barada (the Abana of the Bible), and, struck with the freshness and beauty of the limpid river, clear as crystal, they no longer wondered that Naaman the Syrian preferred the rivers of Damascus to all the waters of Israel. The following are extracts from the diary :

May 5th.—Visited the residence of Shemeige, superb in its ornamentation. The reception room cost £6,000, independent of furniture. Called also at Gabriel Shemie's, a Greek merchant, employed in the government offices ; also very magnificent. Left my card at the Danish consul's. Then went to "the street which is called Straight." Visited the "house of Ananias." Had a drive in the suburbs.

May 6th.—Went to the mosque, one of the finest in Syria, formerly a Christian church. In the evening the Danish consul called, inviting me to an entertainment at his house which he proposed getting up in honour of my visit. Exceedingly sorry I was unable to visit the Protestant missionary institutions. Rev. Mr. Conner was introduced to me by Canon Bell. He has been ordered away from his mission by the Turkish government, who has closed his school and twenty-seven American schools. Asked him to send me a written statement, and that I would have a ques-

tion asked in the House of Commons, and also bring it before the Evangelical Alliance.

From Damascus they returned to Beyrout, but made a detour from the main road to visit Baalbek. This gave them an opportunity of seeing still more of the romantic region whence the royal poet whose summer palace was "the house of the Forest of Lebanon" drew not a little of the imagery and not a few of the allusions to be found in "the Song of Songs, which is Solomon's." While journeying along the great valley between the ranges of Anti-Lebanon and Lebanon, they had varying views by mountain spurs and ridges of scenery, grand and beautiful, wild and weird ; while "the streams from Lebanon," producing verdure and fertility, flowed on as when the Canticles were sung. In these remote regions they noted, as significant of coming change, that even amongst the rural peasantry the immobility of oriental customs was yielding a little to the encroachments of western civilization.

At Baalbek, Sir William was amazed at the stupendous size of the ruins, including the Temple of the Sun and other dilapidated temples of the evidently once magnificent Heliopolis of the ancients. He was pleased to find that the few hundred inhabitants whom he found residing there in lowly dwellings were not uncared for by British Christianity. In the mission school he and his friend held a religious service, which he greatly enjoyed. The congregation consisted principally of the Syrian and Arab scholars of the school, who it appears were taught English, a few Americans, an Englishman, and a Jew. Mr. Allen preached on "Jesus of Nazareth, the true Messiah," and Sir William M'Arthur prayed at the conclusion, with (as Mr. Allen testifies) great enlargement and pleading power. The service was one of considerable impressiveness, and the Jew who was pre-

sent said, "whether Jesus were the true Messiah or not, he was certainly the greatest Jew."

The following letter to his wife was written by Sir William in this strange place.

TO LADY M'ARTHUR, SANDOWN.

BAALBEK, *May 9th*, 1886.

MY EVER-DEAREST MARIANNE,—

My last letter to you was dated from Jerusalem, April 28th. I have been travelling about ever since, and have had no letters from home. I had arranged for telegrams, and received one from Willie a few days ago, in which he reports all well in London and Sandown. This is cause of thankfulness.

I did not stop in Jerusalem as long as I had intended. The weather was very hot, and the place itself is wretchedly looked after as far as sanitary arrangements are concerned. I did not venture to go to the Jordan and the Dead Sea, but had a view of both of them from the Mount of Olives. I intended to go through Galilee, and on to Damascus; but this I thought it better to give up. After reaching Bethel, the roads were so bad and the heat so intense, that I decided to return to Jaffa, and go by sea to Beyrout. The road I travelled was most interesting. Bethel is the place where Abraham reared an altar, and where Jacob, with his stony pillow, saw the wondrous vision, and made the solemn vow to serve God. Turning aside from this, we went to Mizpeh, where Samuel resided and assembled all the tribes of Israel. (See 1 Sam. vii.) Thence we went to Kirjath-jearim, where the ark remained for twenty years, and whence David brought it up with great triumph to Jerusalem. We passed over the brook Kedron, where David got the stones with which he smote Goliath. On our way to Jaffa we passed the ancient Lydda, where Peter raised up Dorcas and restored Æneas. From Jaffa we went by steamer to Beyrout, where we stopped a day, and thence to Damascus, the oldest city in the world. We left there on Friday, and reached Baalbek that night. We spent Saturday in looking over the wonderful ruins here, unequalled in any part of the world. We were glad of a day's rest and a quiet Sabbath.

We were pleased to find that the British Syrian schools have a lady here, Madame Hiss, a German, who has two hundred and fifty Moslem children in her schools. She is a most devoted Christian, and has given the last fifteen years of her life to this work. We called upon her this morning, expecting that an Arabic service would be held. We found that there was some disappointment,—the first, she said, that had occurred. I then suggested an English service, at which she was delighted. A number of girls and others came in. We had Sankey's hymns, which they sang with great heart. Mr. Allen prayed, read a portion of Scripture,

and gave a short, appropriate address, after which we had another hymn, and I concluded with prayer. It was really most refreshing to have such a service.

We purpose going to Beyrout to-morrow, and on to Egypt. There we will set our faces homeward. I hope to get letters on my arrival at Beyrout. I shall be anxious to get back to London, and hope to be all the better for my trip. Mr. Allen is an excellent man. He has latterly been suffering from overwork, and his doctor recommended a change, and if possible a long sea voyage. It has been a great comfort to me to have him with me. I trust to see you either at Sandown or Shanklin.

Believe me, as ever, my dearest Marianne,

Your loving and devoted husband,

WILLIAM.

The writer of this letter and his friend left Baalbek next morning, and lodged at Shtôra that night. Next day they arrived at Beyrout, where they visited the large and important mission-schools and college of the American Presbyterians. From Beyrout they went by steamboat to Alexandria, touching at Jaffa and Port Said. Soon after landing they started by train for Cairo.

In the capital of Egypt they met with the Rev. W. Jackson, Wesleyan chaplain to the British troops, who also was doing some missionary work amongst the inhabitants. Mr. Allen says that in their private room at Shepherd's Hotel Sir William prayed with great earnestness that their visit to Cairo might result in some good, and it so happened that Mr. Jackson asked for Sir William's advice on a matter which was exercising his mind. He was desirous of obtaining a building as a centre of his missionary operations, and by the counsel and co-operation of Sir William M'Arthur, Mr. Jackson ventured to purchase a good mansion which was in the market just then. This building is now known as "Wesley House," and is the base of missionary operations for Moslems, as well as the place for holding military services, "parade" and voluntary. A few

extracts from the diary explain how this tour to the old lands of the Bible terminated.

May 16th, Sunday, Cairo.—Went to the American Presbyterian chapel to an Arabic service. Dr. Hunter was the preacher. After this Mr. Allen and Mr. Jackson drove to the outskirts, where Mr. Allen officiated. I went to the Protestant church (Church of England). Dean Butcher was the preacher.

May 17th.—Mr. Allen left for England. I paid a number of visits. Called on Dean Butcher and had a conversation. Visited Sir Henry Drummond Wolff. He was exceedingly kind and cordial. Called on the Khedive; recollected to have seen me in 1879. Very pleasant; complimented the English troops on their excellent conduct. Called on Sir E. Baring. Left for Alexandria.

May 28th.—Arrived at home, Holland Park. Was very thankful to a gracious Providence for protecting care and lovingkindness.

His route home was by Venice, Paris, Dieppe, and Newhaven. Thence he proceeded to the Isle of Wight, and spent a few days with the invalid at Sandown.

In speaking of this tour, Mr. Allen declares that he was forcibly struck with the sense of responsibility which was evidently constantly present to Sir William M'Arthur's mind, and which apparently influenced him in everything which he did. Hence he was ever ready to encourage good and discountenance evil. When he found persons in authority trying to promote the well-being of those under them, he contrived to call upon them to assure them of English sympathy and encouragement; for of the good opinion of Englishmen there is a high appreciation in the East. In speaking of his many excellences, Mr. Allen makes special mention of the stainless purity of his mind, as manifested in actions and words.

On his return to England Sir William recommenced his old employments, secular and religious, and resumed the correspondence which had been intermitted during his absence in the East.

TO THE REV. DR. M'KAY, BELFAST.

79, HOLLAND PARK,
June 7th, 1886.

DEAR DR. M'KAY,—

I returned to London about a week ago. I am much obliged to the college committee for electing me as their representative. I will endeavour to attend the Conference, and will also try to come to Belfast to distribute the prizes, as you wish. It is extremely difficult for me to leave London at present. The various engagements connected with the Colonial Exhibition are most pressing. It happens also, unfortunately, that I am put down on the rota for that week to sit with the judge as alderman at the Old Bailey. I must try to get some one to take my place.

I quite agree with you as to the absurd measure proposed by Mr. Gladstone for the government of Ireland. The division is to take place to-night, and I hope he will be defeated.

Yours very sincerely,
W. M'ARTHUR.

In June Sir William went to Stamford, and in company with one of the sheriffs of London and Middlesex, took part in the stone-laying ceremonial of a new Wesleyan chapel. He crossed St. George's Channel soon after, and attended the sittings of the Methodist Conference in Dublin. Thence he went to Belfast, and distributed the prizes at the Methodist College. In July he was present at the representative session of the British Conference in London, and in September he went to York to lay the memorial-stone of Trinity Chapel, and was the guest of Canon Fleming at the Residence during his stay. Not only did his valued friend, the chaplain of his lord-mayoralty, show him hospitality under the shadow of England's grandest minster, but he went with him to the ceremonial and delivered a speech, genial in its heartiness and catholic in its spirit.

These are but a specimen of his extraordinary engagements. His ordinary occupations were as numerous as ever. The day before he went to York (Sept. 29th), he wrote to a friend :

I go (D.V.) to York to-morrow, and hope to return on Monday. Excuse haste ; I have a heavy day's work before me : Star board, 11.20 ; Investment board, 12.15 ; election of Lord Mayor, 1 ; Telegraph Investment board, 1.30 ; Telegraph board, 2 ; trustee meeting, City Road, 3 ; office, 4 ; Mansion House, to dine with new Lord Mayor, 7 to 10 ; Home, 11.

At the Irish Conference this year a conversation took place on the new Educational Endowments Commission, and its functions in relation to Wesley College, Dublin, and the Methodist College, Belfast. As the authorities of the latter institution sought the intervention of the commissioners for a revised scheme for the government and management of the college, Sir William M'Arthur found it necessary to seek their sanction for the new hall which he intended to erect upon the college premises. The following letters will help to show the objects of this last great project of his useful life.

TO THE SECRETARY OF THE EDUCATIONAL ENDOWMENTS
(IRELAND) COMMISSION. •

79, HOLLAND PARK, LONDON,
Oct. 8th, 1886.

DEAR SIR,—

Some time ago I proposed to the trustees of the Methodist College, Belfast, to erect a hall, or home, for the accommodation of girls who might require board and residence while receiving their education in the classes of the college, on condition that they would grant me a sufficient quantity of ground at a nominal rent, with the purpose that provision should be made for receiving into the home daughters of Methodist ministers in Ireland, who would enjoy equal advantages, on such reduced terms as might be agreed upon.

My intention is to convey the premises to trustees by a distinct deed, which should state the purposes and provide for the management of the home. The trustees of the college, with the sanction of the Conference, accepted my proposal. In the meantime however correspondence was had with the Commissioners of Educational Endowments, which resulted in the withdrawal of a claim for exemption, and a submission by the trustees, with the approval of the Methodist Conference, to the jurisdiction of the commissioners, who have in their possession a provisional scheme, or suggestions, for the future government of the college, and I learn that they have been further informed of my proposal, as above

referred to. I am also led to believe that the commissioners can, not merely empower the governing body, whom they may incorporate, to grant land by lease for the purpose, but embody in their scheme such provisions as would fully embrace the object I have in view, and answer all the purposes of both lease and deed.

My intention is to expend at least from eight thousand to ten thousand pounds in the building and outfit of the hall. I am desirous to proceed as soon as possible; but as I cannot do so until I ascertain the views of the commissioners in the matter, and as it is not possible that I can attend in person at the inquiry to be held in Belfast on the 12th and following days of October, I have to request that you will place this letter before the commissioners, and kindly let me know what their judgment is, at as early a date as possible.

I am, dear sir, yours faithfully,
WM. M'ARTHUR.

TO SIR WILLIAM M'ARTHUR, K.C.M.G.

Educational Endowments (Ireland) Commission.

DUBLIN,
Oct. 12th, 1886.

DEAR SIR,—

In answer to your letter of the 8th inst., I am directed to say that the commissioners are ready to facilitate, in every possible way, your desire to provide an additional endowment for the Belfast Methodist College.

In the draft scheme, which the commissioners are about to prepare, provision can be made for giving full effect to your intentions; and in drafting the clauses of the scheme relating to your foundation, the commissioners would, of course, be guided by the wishes of the founder.

The scheme, if sanctioned, would have all the force of an act of Parliament, and can be so framed as to supersede the necessity of preparing a lease and deed.

I am, dear sir, yours faithfully,
N. D. MURPHY, *Jun. Asst. Sec.*

TO THE REV. JOSEPH M'KAY, D.D.

79, HOLLAND PARK,
Oct. 16th, 1886.

DEAR DR. M'KAY,—

I have read with much pleasure the proceedings of the Educational Endowments Commissioners, especially your evidence. In these days of party conflict in Ireland, it must have been peculiarly gratifying to the commissioners to find that the three leading Protestant denominations, both as it regards masters and pupils, should be nearly equal in numbers, the Methodists being lowest on the list. I am glad the commissioners had the oppor-

tunity of seeing the college. The only thing that took me by surprise was identifying my name¹ with the hall. This never once entered my head, and will require further consideration.

I am pleased that the commissioners are disposed to make adequate provision for a theological department. You must see that this is not less than £500 a year. You will require to make provision for twenty-four candidates, for which the amount required would be (say) £1,000 a year. Now if you get £500 from the endowment, you will, I think, be able to manage £500 more from all other sources, and thus enable you to have a theological institution adequate to your wants.

I am, yours very sincerely,
W. M'ARTHUR.

A matter of moment relating to the Royal University of Ireland had for some time occupied his attention and called forth his exertions. When the University Education (Ireland) Act, 1879, empowered the Queen to found the Royal University of Ireland by royal charter, it was arranged that the senate should be constituted partly of nominees of the Crown and partly of members elected by the Convocation of the University. To meet the jealousies and rivalries of the religious denominations, the Duke of Marlborough, who was viceroy at the time, selected gentlemen, some of them ecclesiastics, and others of them connected with denominational colleges, from the Roman Catholic and principal Protestant Churches of Ireland. One Methodist minister (Rev. Robinson Scott, D.D., President of Belfast College) and one layman were appointed senators. On the death of Dr. Scott, a minister of another denomination was appointed to the vacant seat by Earl Spencer, the then Lord Lieutenant, and that notwithstanding a memorial from the Committee of Privileges of the Irish Conference and the personal influence of Sir William M'Arthur brought to bear upon the viceroy.

In 1886 another vacancy occurred, and Sir William

¹ The trustees and committee had resolved to call the proposed building, "The M'Arthur Hall."

wrote at once to the Rev. Wallace M'Mullen, of Dublin, urging that the seat should be claimed by the Methodists for one of their ministers, in order to undo the wrong that had been done and redress the inequality. Meanwhile he entered into a correspondence on the subject with Sir Michael Hicks-Beach. The following is his putting of the case to the new Chief Secretary for Ireland :

At the time the Royal University was established the senate contained representatives from the different religious denominations. Sir J. P. Corry, member for Belfast, negotiated with the Duke of Marlborough for the Methodists. I asked for four members ; but two—one minister (Dr. Scott), and one layman—were appointed. There were then appointed—Roman Catholics, 18 ; Irish Church, 10 ; Presbyterians, 7 ; Wesleyans, 2. Dr. Scott died, and I wrote to Lord Spencer in 1884, requesting that his successor as President of Belfast College, Dr. M'Kay, should be appointed. The executive committee of the Irish Methodists expected that this would be done as a matter of course. I cannot tell you the great indignation which was excited when Lord Spencer appointed one of another Church instead.

Sir William's account to the Chief Secretary of the people whose cause he was pleading is worth quoting :

The Irish Methodists form a body composed chiefly of the upper middle class and a substantial yeomanry. They have ever been noted for loyalty to the Crown and constitution, and have done more for the interests of education, in proportion to their numbers, than any other denomination. I have no hesitation in saying that it was mainly owing to their labours in bygone years that Protestantism was kept alive in the south of Ireland. They are connected with the Wesleyans of England, the largest Nonconformist Church in the kingdom.

Sir Michael's correspondence with Sir William M'Arthur on this subject was kind and courteous, and he seemed quite disposed to meet his wishes, if at all practicable. It so happened, however, that Convocation, in filling up vacancies in its quota of the senate, elected a layman, well qualified, who happened to be a

member of a Methodist congregation. It was represented to the Chief Secretary by certain persons that this met the claims of the Methodists; that they had their two members on the senate, and ought to be satisfied. Sir William however was anything but satisfied. The elections by Convocation, he contended, were altogether irrespective of the selections by government, which latter were purposely denominational. He complained that while clergymen of the Irish Church, Presbyterian ministers, and Roman Catholic priests were placed on the senate, no Methodist minister had a seat; and while the colleges of other denominations were represented by principals or professors, Wesley College, Dublin, and the Methodist College, Belfast, had no voice in the government of the university, for which they prepared their fair share of pupils for matriculation and degrees. Notwithstanding his zeal and pertinacity, the grievance remained unredressed. "Providence," said Napoleon, with a dash of profanity, "is on the side of the big battalions." With less of irreverence and more of truth it may be said, "Governments are on the side of the big denominations." It is only fair to the Irish government to say that, while we write (1890), a minister of the Irish Methodist Conference has, for the first time, been appointed a commissioner on the Board of National Education. How far Sir William M'Arthur's advocacy of the claims of the Irish Methodists upon government recognition may have contributed to this result, we pretend not to say.

In the autumn Sir William presided at a meeting of South African merchants and others, held in London, to urge upon the home government the necessity of extending British authority over Zululand. He afterwards waited upon the Colonial Secretary with a deputation, and a summary of his remarks, as reported in

the *Standard* of November 4th, 1886, show what were his views on this question.

Sir William M'Arthur said that we as a nation had not done our duty to Zululand, and the present state of things could not continue. In August last, to the right hon. gentleman's predecessor, he predicted what has since taken place. A large number of Boers had gone into Zululand and pressed the natives into the Reserve, with disastrous consequences. It was the duty of the imperial government to interfere now, and the only way of dealing with the matter was by annexing the country. That was the general feeling in the colonies, and, as far as he knew, public opinion in England was in favour of annexation, as the only means of restoring peace, harmony, and prosperity to Zululand. A firm and just policy would always command the respect of the natives and the Dutch.

CHAPTER XVIII.

1887.

HIS LAST YEAR.

Imperial Federation.—Diary Extracts.—Devising Liberal Things.—Plans for the M'Arthur Hall.—Visits Belfast and Hull.—Diary Extracts.—The Queen's Jubilee.—Service in Westminster Abbey.—At Irish Conference.—Letter to Wife.—Tired of Festivities.—Accident at Naval Review.—Proposed Sale of Centenary Hall.—At Enniskillen.—Stone-laying.—Letter to Niece.—At Londonderry and Warrenpoint.—Extracts from Diary and Letters.—Death of Rev. J. Hughes.—Extracts from Letters to Wife.—Last Letter to Dr. M'Kay.—Last Entries in Diary.—Last Letter to Lady M'Arthur.—Alexander Lindsay.—Last Two Days.—Death.—Funeral.—Character.—Concluding Observations.—Death of Lady M'Arthur.

SIR WILLIAM M'ARTHUR entered upon 1887 without any apprehension that before the year had run its course his own life would terminate. Notwithstanding his advanced age, his interest in the things which promote human welfare was unabated, and his activities unrelaxed. The chief public question in which he took a prominent part was that of imperial federation. He ardently desired its accomplishment, because he believed it would bind the colonies more closely to the mother country, give strength and unity to the empire, and enable England to fulfil more completely her mission of freedom and Christian civilization.

Extracts from his diary and correspondence help to show how this concluding year of his life was occupied.

1887. *Jan. 3rd.*—At Steinway Hall presided at prayer-meeting. Went to the Mansion House to meet the Bulgarian delegates. City Bank. Committee on imperial federation.

Jan. 13th.—Court of Common Council to confer the freedom of the city on H. M. Stanley. Scott, the City Chamberlain, gave an admirable address, which was suitably responded to by Stanley.

Jan. 14th.—Attended a meeting of the Kensington Branch of the Federation League. Read over, and approved of the rules.

Jan. 17th.—Attended London Chamber of Commerce; was appointed on a deputation to the Federation Committee on the question of a branch for the city.

Jan. 20th.—Attended a meeting of City Mission at Kensington Town Hall; had to second the first resolution. The second was moved by Sir R. Webster, Attorney-General, in a telling speech.

Feb. 3rd.—Guildhall, Common Council; was elected on the Irish Society.

Feb. 5th.—Heard Dr. Rigg's inaugural address to the students, which was most masterly. Moved a vote of thanks to the chairman, W. Bickford-Smith, M.P.; congratulated him, and said Truro had done itself honour in returning him a second time to the House of Commons.

Feb. 15th.—Breakfasted with Fowell Buxton to converse with a number of gentlemen about the Forster memorial. At Chesson's on the subject of Zululand; a committee to wait on Sir H. Holland.

Feb. 18th.—Went to Newspaper Company, chiefly to see Dr. Rigg. At meeting of Kensington Federation League, of which I am appointed president.

Feb. 26th.—At Sandown found my dear Marianne much better.

Feb. 28th.—Had a delightful drive with Marianne over the Downs. Left with her Crookshanks *History of Methodism in Ireland*.

Mar. 11th.—Attended the *Levéé*. The Prince of Wales was very gracious, as were also the Duke of Cambridge, Lord John Manners, and several members of the Government.

During 1887 Sir William had much correspondence with Dr. M'Kay on the projected Hall for Ministers' Daughters. Early in the year he wrote:

With reference to the name you have given to the Hall, I confess I feel a shrinking from having my name so prominent. Suppose your suggestion could be carried out in relation to Her Majesty's Jubilee, would it not be desirable to connect her name in some way with the building? Do you think any respectable amount could be raised by the Methodists of Ireland under present circumstances? I may tell you, in confidence, that it is my intention, over and above the £10,000, to invest something to-

wards the endowment. I have thought that after the Hall was built and paid for, that I would give a challenge to contribute so much, provided a certain amount was raised by the Connexion.

In prospect of coming to Belfast to examine the competing plans for the proposed building, Sir William wrote again to Dr. M'Kay :

Mr. T. F. Shillington has been in London. We visited Alexandra House, a home for young ladies, and an institution at Sevenoaks for missionaries' daughters, and acquired a good deal of valuable information. We entered fully into the question of a referee. He mentioned a rumour that there would be favouritism in the selection of plans. I did not like to submit the committee and myself to such a charge, so we went direct to Mr. Waterhouse, who is acknowledged as the very highest authority. He has undertaken the task.

On Easter Monday Sir William went to Belfast, and recrossed to England in a few days. Before he returned to London he went on to Hull. These journeys are detailed in a letter written from home on April 17th.

I had a good passage to Belfast, and a very cordial welcome from Mrs. Carlisle. The plans were arranged in the College lecture hall, thirteen from various architects. We resolved to send them all to a London architect, and leave the decision to him. I left on Wednesday night for Hull, and had an unpleasant journey, being detained on the road. The day was cold, and my voice affected. I took the chair at the opening of a magnificent building for Sunday-school purposes. We had nearly two thousand present, and strange to say my voice was better when I finished than when I began ! Mr. Ferens and his excellent wife made me very comfortable. I have had four days' hard work, and am thankful to a kind Providence that, upon the whole, I am wonderfully well.

The following extracts are from his diary :

April 22nd.—Went to St. James's Palace to a dinner of the Order of St. Michael and St. George ; about one hundred and fifty sat down. The Duke of Cambridge in the chair. Only two toasts, "The Queen," and "The Order." The Duke gave an account, at some length, of the origin and progress of the Order. The Prince of Wales returned thanks.

May 6th.—Met Mr. Waterhouse by appointment. Remained examining plans. Was surprised at his decision, as I thought another would have been successful. Am convinced however that he was right.

May 9th.—Went to Buckingham Palace with a deputation of the corporation to present an address to the Queen. It was read by the Recorder, and presented by the Lord Mayor, kneeling on one knee. She listened attentively, and replied in a strong, sonorous voice. Alexander went with a deputation of the Lieutenancy. In the evening attended a meeting at City Road Chapel.

May 11th.—Went to the Auction Mart to be present at the sale of the Centenary Hall. ——— was bid, but as the trustees had fixed the limit at ———, the bid was not accepted. I wish it had been sold.

May 12th.—Went to the district meeting. A debate on the subject of union with the New Connexion. A resolution rather hostile, moved by Rev. A. Clayton; an amendment, less hostile, received five votes against sixty for the resolution.

May 23rd.—Willie has returned after the great victory he achieved in Cornwall. Read a letter from his opponent, expressing thanks for the way in which the contest had been carried on, and inviting him to make his house his home when he next came to Cornwall.

June 6th.—Arrived in Lincoln. Mr. Smith gave me a hearty welcome. Dined at Mr. Collingham's. Presided at missionary meeting; got on tolerably well.

June 9th.—Discussion at Court of Common Council on distribution of tickets for Westminster Abbey. Agreed to give thirty to Lord Mayor and aldermen, and one hundred to Common Council to be balloted for.

June 14th.—Opened a bazaar for the Baptists at Ladbroke Hall. At Mansion House for Hospital Sunday Fund. Attended a Palestine Exploration meeting.

June 20th.—At meeting to make arrangements for Westminster Abbey to-morrow. Dined at Mansion House with the mayors of Great Britain and Ireland. Good speeches were made by the Mayor of Belfast and the High Sheriff of Wexford.

On June 21st, 1887, the completion of the fiftieth year of Queen Victoria's reign was celebrated by a thanksgiving service in Westminster Abbey, to which, as a coming event, reference is made in some of the foregoing extracts. The occasion was one of transcendent interest, surpassing splendour, and so unusual in its occurrence that History has little to tell us of royal jubilees. Not one of the cotemporary European sove-

reigns was entitled to have such a celebration. Even the aged German emperor, then in his ninetieth year, had not been half the time King of Prussia that Queen Victoria had occupied the throne of these realms. And amongst Her Majesty's predecessors—Saxon, Norman, Angevin, Plantagenet, Stuart, and Hanoverian—only two had reigned for fifty years. But in these two instances the actual personal rule was abridged by a regency ; in Edward the Third's case on account of his infancy, and in George the Third's because of his mental affliction. Her Majesty's Jubilee was really an unprecedented event in the annals of this ancient and stable monarchy.

The magnificent procession in the streets, and the resplendent spectacle in the Abbey, can never be forgotten by those who witnessed them. Sir William M'Arthur saw the former on its return journey to Buckingham Palace, and of the latter he was a rapt spectator during the whole time. He might have taken his place with the Lord Mayor and aldermen of London, but he preferred a seat in one of the temporary galleries in the north transept, which was assigned to leading Nonconformist and Methodist ministers and a few prominent official laymen. From this most favourable position, with Lords and Commons in full view, and the two royal processions which preceded the Queen's, filing their way into the chancel, also visible, he had the royal dais and its occupants completely and distinctly under his eye. There stood in front of the ancient coronation chair "Victoria, by the grace of God, of Great Britain and Ireland and of the Colonies Queen, and Empress of India." On Her Majesty's right were ranged her sons and sons-in-law and grandsons, and on her left her daughters and daughters-in-law and granddaughters. When the organ had ceased, and the trumpets were silent, and the ser-

vice ended, a scene occurred, not provided for in the programme, which gave a tenderness and beauty to the unsurpassed celebration. The mighty potentate, who was the centre of the resplendent pageantry of that memorable day, could not hide her woman's heart beneath her robes of state, nor repress the promptings of a mother's love in the presence of the august assembly representative of the rank and power and genius and peoples of the world-wide empire which acknowledged her sway. Turning to her children, she saluted them one by one with the kisses of a genuine affection, while the concourse of spectators looked on sympathetically, in many cases with moistened eyes.

It was our own good fortune to occupy a seat not far from Sir William M'Arthur at that never-to-be-forgotten service. As we looked at his countenance, we thought it bore the expression of an intense satisfaction. It could scarcely have been otherwise with so loyal a subject, so pure a patriot, and so thorough a believer in the beneficent character of British rule, not only to Her Majesty's subjects throughout the empire, but indirectly to the world at large. Nor should it be forgotten by us that in the polyglot rejoicings of that memorable twenty-first of June which followed in the sun track round the circumference of the globe, if from the remoter regions of Oceania there came in the Fijian tongue the song and the shout, "God save the Queen!" we owe it mainly to William M'Arthur. His own hurried notice of this extraordinary scene, written in his diary for his own eye only, is subjoined.

June 21st.—Queen's Jubilee. Did not go to Westminster Abbey with the corporation, as I had a ticket as treasurer of the Wesleyan Missionary Society. Got an excellent seat. Our gallery looked down on the commons, and was opposite to the peers and peeresses. Magnificent sight! Her Majesty, with her children and grandchildren, Prince of Wales, Crown Prince of Germany, etc.

There was a large number from India, most gorgeously dressed. The service was remarkably impressive. At the close it was most touching to see the Queen embracing her children and grandchildren. Altogether the scene was such as the world has never before seen.

Before Jubilee day Dr. M'Kay wrote urgent letters to Sir William begging him to attend the Irish Conference, in order to advocate the establishment of a Jubilee fund, a part of which was to be applied to the endowment of the projected hall. Difficulties lay in the way, but he overcame them, and spent two days in Belfast, giving effect to his speech in the Conference by offering himself £5,000 towards the endowment of the hall, which he intended to build at a cost of £10,000. The following letter, written on the return journey, gives particulars of this visit.

TO LADY M'ARTHUR, SANDOWN.

LIVERPOOL,

June 26th, 1887.

MY EVER-DEAREST MARIANNE,—

I am glad to say that my presence and address secured unanimity in the Conference, which Dr. M'Kay assured me would not have been the case had I been absent. I am very thankful, and feel repaid for the inconvenience and fatigue to which I have been put. There was a large meeting in the evening in the Victoria Hall. I was obliged to speak, although fatigued with the journey and the work of the day. About £1,800 was raised towards a Jubilee Endowment Fund. I have offered £5,000, on condition that they raise £5,000 more, which I have no doubt they will accomplish. This will make a permanent Endowment Fund of £10,000 for ministers' daughters, which will be a blessing to the whole Connexion.

I have heard a good sermon here at Brunswick Chapel, on "Thou shalt remember all the way the Lord thy God led thee these forty years in the wilderness." It was very appropriate to my own feelings. We closed by singing that beautiful hymn of Addison's:

When all Thy mercies, O my God,
My rising soul surveys.

Your ever-loving husband,

WILLIAM.

The festivities in connexion with the Queen's Jubilee added considerably to the claims, ordinarily numerous, made upon Sir William's time. Many invitations he was unable to accept, and some others he was not sorry to decline for one reason or another. At the same time, in his desire to please "troops of friends," he was induced to be present at social gatherings more frequently than was quite convenient to one who diligently attended to the calls of business and the claims of religion. Thus he writes to his most familiar correspondent :

The Jubilee festivities are now nearly over, and I am really glad they are. We have however cause of thankfulness. The crowds have behaved remarkably well, and the Queen must be greatly gratified. The ceremony of laying the memorial stone of the Imperial Institute was very interesting. I took Maria with me, and we had good seats. Afterwards I went to the north of London and took the chair at a meeting for building a new chapel. Home at eleven at night, much fatigued. On Tuesday, at a meeting in the city, and on Wednesday dined with the Imperial Federation League. We had three good speeches from Lord Rosebery, Sir H. Holland, and Mr. Stanhope. On Thursday I was at Sir F. and Lady Mappin's, and had some pleasant conversation with an authoress. On Friday at Home Mission Committee, Hospital Sunday Fund distribution, and an "at home" at Mrs. Farmer Hall's. On Saturday I was at the Archbishop of Canterbury's, and met with a great many Church of England friends, and afterwards at Sir W. Lawrence's. I am thankful to say that my health is 'good, but shall be thankful when the season is over. I am heartily tired of dinner parties, and yet I do not like to send refusals to my friends.

On July 21st Sir William M'Arthur arrived at Sandown, and two days afterwards went to see the great naval review which formed part of the Jubilee celebrations. He met with an accident on board ship, which caused him considerable inconvenience and interfered with his activities. It is thus described in the diary :

July 23rd.—Went to Ryde, Sir T. Anderson having promised to meet me. Went on board the *Eclectic* to see the naval review.

The Marquis and Marchioness of Tweedmouth and several distinguished ladies and gentlemen on board. Sight truly magnificent. Unfortunately met with an accident going down to the cabin. Did not see a beam in my way, and fell over it, hurting my leg and taking the skin off.

After spending another day or two at Sandown, Sir William returned to London, and at the end of a week reported as follows :

The bruise was more serious than I had supposed. I have not been allowed to walk since I returned. This is very trying, but there is another side to the question : I might have broken my leg, and have reason to be thankful to a gracious Providence that matters are not worse. As Cowper says :

There's mercy in every place ;
And mercy, encouraging thought,
Gives even affliction a grace,
And reconciles man to his lot.

I cannot, of course, go to Conference, and have written apologising for my absence.

Had he gone to the Conference, in all probability he would have said something about the proposed sale of the Centenary Hall and Mission House, Bishopsgate Street Within. From time to time for many years bankers and business men had their eye upon this building opposite to the end of Threadneedle Street, as most desirable for commercial purposes, and very large sums were named as likely to be given for this increasingly valuable property. As time went on some members of the Missionary Committee expressed an opinion that it would be advisable to sell it, and with the proceeds to build elsewhere a new Centenary Hall better adapted in its internal arrangements than the existing one for the purposes for which it is required. No very serious steps were taken, except that the necessary consent of the Conference was asked for and conditionally given, until the matter was taken in hand by Sir William M'Arthur. With characteristic energy he acquired a site on the Thames Embankment for the

new hall, and formed a syndicate of gentlemen, like-minded with himself, to join him in the very large financial responsibility involved, until the proceeds of the sale of the old hall were realized and available for the new. Early in the year he brought the subject before the Missionary Committee in a convincing speech of an hour's duration, and quite carried the committee with him. One member, who had passed the chair of the Conference, hitherto opposed to the project of sale, was so converted to Sir William's views by this speech, that soon afterwards he employed his pen in advocating the scheme. All through Sir William had the influential support of Dr. Rigg, his co-treasurer of the missionary society. In May the property was offered for sale, and Sir William was present, anxiously waiting the result, and was much disappointed that the property was not sold. Far, however, from abandoning his project of seeing a new Centenary Hall and Mission House lifting up its head amongst the noble institutions on the Thames Embankment, he pursued this object during the few remaining months of his life; and had not death unexpectedly cut short his career, in all probability his purpose would have been realized, and another great work added to the achievements of William M'Arthur.

In August Sir William went to Ireland as a representative of the Honourable the Irish Society at the annual visitation of their trust estates, and took this opportunity of visiting Enniskillen. It was about six years since he voluntarily projected additional buildings on the Methodist church property in the county town of Fermanagh. The long delay in commencing the work was not his fault, and the supineness of friends provoked him more than would the hostility of foes, had he had to encounter that. Sometimes his generous scheme

was in danger of being wrecked, and as recently as March, 1887, he wrote to the Rev. Wallace (now Dr.) M'Mullen: "I have had more annoyance and worry in connexion with this matter than anything I have met with in Ireland for the last forty years." At last, however, there was active local co-operation, and the day came for laying the memorial stone. This service was graciously performed by the Countess of Enniskillen, the Earl not being at home at the time. This ennobled family not only derived its title from the town, but resided in its vicinity, and was connected with its history and fortunes ever since it was founded on Lough Erne by British settlers in the reign of James I. Sir William Cole was the "undertaker" who undertook to plant with settlers from England or Scotland (they were chiefly English in Fermanagh) the escheated lands, which he received under James's charter. History has told how under the leadership of the Coles the early settlers defended themselves against the native rising in 1640, and how their descendants did the same in 1689, and how the corps of yeomanry which they organized became the origin of the "Enniskillen Dragoons," whose achievements belong to the military history of Great Britain and Ireland. A more peaceful service was rendered to the Protestant religion by the Countess of Enniskillen in 1887, on the occasion to which our narrative refers.

On August 19th Sir William M'Arthur took a leading part in the meetings connected with the stone-laying ceremonial of the new lecture hall, schoolroom, classrooms, and vestry of the Methodist church—handsome in itself, but deficient in these desirable conveniences—of the town where he spent six years of his early life. A passage from one of his speeches will help to explain his motives in persevering in his efforts to confer some benefit upon the place before he died.

I remember when I came to Enniskillen a lad. I have very grateful recollections of my boyhood here, and I believe that to my connexion with some of the excellent men in Enniskillen at that time, I owe more than I can express. There were impressions made on me then that I have never lost.

If Sir William were grateful for the blessings he received more than sixty years before, the good people, for whose former tardiness he had no more reproachful metaphor than "slow coaches," have shown their gratitude to him by giving the new lecture hall the name of the "M'Arthur Hall," by which style and title it will be known to posterity. That August 19th was "an high day" in the capital of Fermanagh, when he that sowed and they that reaped rejoiced together. From Government House, the official residence at Londonderry of the Irish Society, he wrote next day to his niece the following account :

TO MISS M'MILLAN.

GOVERNMENT HOUSE, LONDONDERRY,

Aug. 20th, 1887.

MY DEAR MARIA,—

I am thankful to say that my journey to Enniskillen has been a very pleasant one. I found Candlan a very agreeable companion, and my leg did not give me much pain or discomfort. The services connected with the laying of the memorial stone were a great success. Lady Enniskillen performed her task admirably. After the stone-laying we adjourned to the chapel. I conducted her ladyship to the platform, which gave great satisfaction to the large congregation. She was accompanied by two other ladies, and they all sang remarkably well. She said it was the first time she was ever in a Wesleyan chapel. We had some admirable addresses from Dr. M'Kay, Mr. Donnelly, and others. I was called upon to speak twice.

Ever your affectionate,

WILLIAM M'ARTHUR.

At Londonderry he attended divine service at the cathedral on the Sunday morning, and heard "an admirable sermon" from the eloquent Bishop Alexander. In the evening he was present at his old place of worship at East Wall. Next day the memorial stone of a new

Town Hall was laid by Sir J. W. Ellis, governor of the Irish Society. At the luncheon, which was given by the Society's deputation to the leading citizens, Sir William M'Arthur received additional evidence that he was still beloved and popular in Londonderry. When he rose to speak he was greeted with rounds of applause, repeated three or four times. The day following, at the business meeting of the Irish Society, he had, he tells us, "a hard fight to get £75 for the Hawkin Street Mission Hall." In this he succeeded against influential opposition. This service was the last of a long series which he was able to render to the cause of religion in connexion with his own Church in the city with which his name and memory have been associated since 1831.

When his official business was transacted at Londonderry and Coleraine, he went to Warrenpoint to see the Rev. James and Mrs. Hughes. Thence he went for a short time to Rostrevor, where he was still near enough to have intercourse with them, and wrote to his nearest relative: "On Sunday I went to the beautiful Coke Memorial Church. Mr. Hughes gave two beautiful sermons; better I have not heard for some time. He is really a wonderful man; eighty-five years of age, and yet his voice is as strong as if he were only forty."

This was Sir William M'Arthur's last visit to Ireland, although he had no reason to doubt that he would live to visit the loved land of his birth again and again. He left Rostrevor on the fifth of September, and returned to London *via* Belfast, Fleetwood, and Manchester, lingering a few days at "The Hall," near Watford. Soon after his return home he was due at Aberdeen, where he promised to take part in the meetings of the Evangelical Alliance. As, however, he caught cold at Rostrevor, followed by loss of voice, Dr. Verdon, his medical attendant, advised him not to venture so fa

north. There was much disappointment in consequence at Aberdeen, and Mr. Stewart, who had been in communication with him as his expectant host, wrote: "Having long known you by reputation, it would be a great pleasure to make your acquaintance. We had reserved for you a bedroom and drawing-room, which we call 'the Prince Consort's rooms,' because he used them when he stayed with the late proprietor."

The following are extracts from the private diary :

Sept. 21st.—Mr. Olphert came ; had prayer together to thank our gracious God for the mercies we both received during the last two months.

Sept. 23rd.—Arrived in Sandown ; thankful to see my dear wife so well.

Sept. 24th.—Had a delightful drive. There are six or seven drives ; shall take them all in rotation if spared to return.

Sept. 30th.—Saw dear Willie off to Australia, *viâ* Brindisi ; he goes by the *Parramatta*. I trust that the God of his fathers will bring him safely back.

Oct. 9th. Sunday, Folkestone.—Went to the church of St. Michael and the Angels. The incumbent preached a good sermon. The music and singing were splendid. Except that English was used instead of Latin, the service was in all respects popish. I remained to witness the communion, to which the same remark applies. In the evening at the Wesleyan chapel a student preached, who, I hope, is not a fair sample. Day not satisfactory, probably owing to myself.

The following are extracts from the weekly letters to Sandown :

Alderman de Keyser has been elected Lord Mayor. He is a Belgian by birth, but has been naturalized in England. He is the first Roman Catholic that has filled the office since the Reformation. He is a very worthy man, and deservedly popular with all parties.

I have had a newspaper from Stratford, in Canada, announcing the death of my old friend Joseph Cather.¹ "Friend after friend departs!" As Dr. Young says,

Smitten friends
Are angels sent on errands full of love ;
For us they languish and for us they die.

¹ His first partner in business in Londonderry.

How important the admonition, "That ye be not slothful, but followers of them who through faith and patience inherit the promises" !

I was greatly startled on my arrival home from Folkestone to hear of the sudden death of the Rev. William Butters. He used to remark that he would like to die in this way : Spend the evening with his family and friends ; retire to rest, and awaken in heaven. His wish was gratified. "He was not, for God took him." He was a good man and greatly beloved. May we be enabled to follow him as he followed Christ !

Lady Allen and her family have been in Europe for some time past. They and the Raleigh Hall friends spent last evening with me. She was exceedingly kind to me when I was in Sydney.

The next death which Sir William had to report was that of his brother-in-law, the Rev. James Hughes, who died at Warrenpoint on October 19th, in the eighty-sixth year of his age, with his mental powers vigorous up to the last. The last eight years of his life were spent at Warrenpoint, where he regularly preached three times a week, "and never," we are told, "was more effective than during the last summer of his life." The little chapel which he found at Warrenpoint was built in 1793, and was the first Protestant place of worship in the town, where now there are several. By his exertions, mainly, the new "Coke Memorial Church" was erected, and which surely may be also regarded as a memorial of the zeal and devotedness of the venerable James Hughes.

In the weekly letters to Sandown the family bereavement was referred to, and some of his own numerous engagements were also spoken of.

I mentioned to you that Mr. Hughes has left us to join the innumerable company before the throne. He was greatly beloved in Warrenpoint, and his funeral was attended by ministers of all denominations. Percy went to represent his father and me.

On Tuesday I was at a meeting of the Surrey Infirmary, of which I am treasurer. On Wednesday I was at the Bible Society House to make arrangements for a grand convention, to be held next June, of representatives of all the missionary societies in the

world to encourage one another in their glorious work. After an hour's rest I was able to show myself at a bazaar which our people have got up. On Thursday I took the chair at the Orphan Working School, of which I am treasurer, and distributed the prizes. There are upwards of six hundred children, looking the picture of health and happiness, supported by this charity.

Dr. Greeves has preached two beautiful sermons and spent the day with me. Mr. Mark Guy Pearse has got into the West End Mission along with Mr. Price Hughes.

On October 22nd Sir William M'Arthur wrote the last letter of a voluminous correspondence, chiefly on business matters of a religious and educational kind, to his friend, Dr. M'Kay, of Belfast College. He had known him from the days of their young manhood at Londonderry, and greatly admired the robust understanding, sound judgment, and administrative abilities of his valued friend. He found in him a wise counsellor in his own efforts to benefit, through the institutions and agencies of the Irish Methodist Church, his native land. When he penned his letter of October 22nd, he had not the remotest thought that it was the close of a long correspondence, and consequently it contains nothing valedictory. It is occupied mainly with remarks relating to the projected Hall for Ministers' Daughters. He finds room however to say something about one of the greatest preachers of the day, and of his fidelity to truth.

I went this evening to see Mr. Spurgeon. He is greatly concerned at the state of affairs. From what he states, a large number are leaving "the old paths," and preaching "another gospel," denying the inspiration of the Scriptures and doctrines that we regard as essential, forming that foundation on which we rest for time and eternity. He tells me he has withdrawn from the Baptist Union in consequence. He preached yesterday on the occasion of the opening of the West London Mission. He is not quite satisfied with the machinery to be employed, but hopes for the best.

November came, but neither Sir William M'Arthur

himself nor any of his friends had the slightest apprehension that before its close his useful and busy life, still crowded with engagements, would terminate. His diary contains entries for the first five days, which now have a mournful interest.

Nov. 1st.—City Bank and Bank of Australasia. Saw Mr. Binkerton about a minister for the circuit in which he lives. Drove out to see Mr. Arthur ; Mrs. Arthur was very poorly.

Nov. 2nd.—Had an important meeting of the syndicate about the Centenary Hall. Certain resolutions were entered into.

Nov. 3rd.—Called this morning upon Dr. Rigg ; thence to the office. Left Paddington and arrived at Oxford. Met Mr. Butterworth ; carriage met us. Drove to Henderson's. Dinner party ; Duke and Duchess of Buckingham, and a number of friends. Had a very interesting conversation with the duke. He is a nice, unassuming, common-sense man.

Nov. 4th.—Wrote letters this morning. Had a walk through part of Henderson's grounds. Left Oxford, and arrived at Paddington at 5.30. Engaged until 11 o'clock in writing and dictating letters.

Nov. 5th.—Wrote letters this morning until 12.30. Train to Bishopsgate Street. Went with Corn, Coal, and Wine Committee to Kensal Green to the opening of the Queen's Park by the Lord Mayor. In the evening at the Gresham Street Hotel was asked to propose the health of the sheriffs. Did it in as few words as possible. Home very much fatigued. Received telegram from Willie, from Adelaide. Quite well again. Thank God for a safe voyage !

The above is the last entry made in his diary, eleven days before his death, by William M'Arthur. For more than thirty years he had kept a daily record of his engagements, with occasional gaps, and in the earlier years more frequent and longer breaks in the entries. But this self-imposed task of a busy, and yet methodical, life was at last finished, and the entry made, which the hurried diarist little thought was the final record of a prolonged succession. His right hand had not forgotten its cunning, and the fluent periods flowed as fast as ever from his pen. It is pleasing to notice that the closing words of this last entry express the devout "thank God" of a pious mind ; relate to the welfare

of a beloved kinsman, recorded by one of strong family attachments; and chronicle a message received from Australia by a believer in the exalted mission and destinies of the British empire.

If Sir William M'Arthur had made what proved to be the final entry in his diary, he had not sent his last telegram nor written his last letter. The last written to his wife, only three days before his unexpected death, we have, and from it we can see something of his occupations during the preceding week, the last complete week of his life. From it we see how numerous and varied were these occupations.

TO LADY M'ARTHUR, SANDOWN.

79, HOLLAND PARK,

Nov. 13th, 1887.

MY EVER-DEAREST MARIANNE,—

This last week has been a very busy one. I had occasion to go to Manchester on Monday, and spent the day there. I was able to go for two hours to the Exhibition, and enjoyed it much. I had a meeting to attend at 2 o'clock which kept me until 5. I took the 5.30 train and reached London at 9.45. On Tuesday I accompanied the Lord Mayor and Lord Mayor Elect to the Guildhall, when the new Lord Mayor was sworn in. Wednesday was my "Star" day. I did not go in the procession with the Lord Mayor, but went to the banquet in the evening, and took with me Marian and Sally M'Arthur. I had a good seat opposite to Lord George Hamilton and Mr. Balfour, the Irish Secretary. The latter got a most enthusiastic reception. I was pleased to have the opportunity of shaking hands with him. Lord Salisbury made an admirable speech, and the whole proceedings were most interesting. On Thursday I had to take the chair at a meeting of the Wardmote to elect a member for the Common Council. Four candidates were proposed, and the court was adjourned to Friday at 10 o'clock. The polling lasted until 6, and we were more than an hour in counting the votes. I have been on duty all the week at the Bank of Australasia, and shall be on duty at the City Bank to the end of the month.

I had a letter yesterday from my old friend Alexander Lindsay. His wife died on Friday. Poor fellow! he feels his loss greatly. He is now in his eighty-sixth year, and will soon follow.

I am, my ever-dearest Marianne,

Your affectionate and devoted husband,

WILLIAM.

Alexander Lindsay was twice Mayor of Londonderry when William M'Arthur was a member of the corporation. Their attachment to each other was more like that of brothers than of mere friends. From similarity of views they acted together in their Londonderry days in matters political, municipal, and religious. Mr. Lindsay, at the time we write (1890), is living, in his eighty-ninth year.

The two days preceding that of Sir William M'Arthur's death were Monday, November 14th, and Tuesday, 15th. For him they were anxious as well as busy days. One subject filled his mind, and that was his scheme for the erection of a new Centenary Hall and Mission House on the site which he had provisionally secured on the Thames Embankment. This involved, as a necessary part of the scheme, the sale of the hall in Bishopsgate Street Within, and the raising of a large amount of money by voluntary subscriptions. This latter part of the project presented the principal difficulty, as some wealthy men whose co-operation he solicited failed to meet his expectations. The week had come at last in which the question was to be finally decided. On Wednesday he hoped to negotiate with a company for the purchase of the old premises. On Thursday the Missionary Committee had to meet to consider any agreement which might be provisionally made, and for Friday the trustees were convened in order that their necessary sanction to the proposed sale might be asked, and, it was hoped, given. To certain provincial members of the latter body Sir William wrote letters strongly urging their attendance.

On Monday morning he went to the city to attend to various calls and duties. He returned home in the evening later than usual, and said to his sister, "Do you know where I have been? I have been all the

way to Brighton to see Mr. James Budgett, and he has promised me a large subscription towards the new Centenary Hall." Mrs. M'Millan replied: "Well, William, you have done with the Enniskillen buildings; and if God spare you to see the Home for Ministers' Daughters opened, and a new Mission House built, I think you may say, 'Now lettest Thou Thy servant depart in peace.'" He smiled and answered, "Only God knows that." For a while he remained silent, as if absorbed in thought, and then remarked, "It is a great undertaking!" and for some minutes seemed almost overwhelmed at the prospect of the work which lay before him. Recovering his courage, he said, "But by God's help I mean to try and accomplish it!"

Tuesday was always a busy day with him, and the day before his death was no exception to the rule. He left home early to fulfil engagements in the city. At one o'clock he was in a mission hall in Meare Street, Soho, presiding at a dinner given by the Hon. Thomas Holt, of Sydney, to five hundred poor people. Sir William performed this service for his Australian friend, who was prevented by illness from being present. After waiting for a distribution of blankets to the poor guests, he drove about to many places in the city on business of various kinds. He had not had time for luncheon, and in the mission hall was so occupied in attending to the poor that he was not able to partake with them of the wholesome meal provided for them. He could only find time to stop the carriage at a confectioner's shop and buy a few buns for himself and the coachman.

Sir William arrived at his own house about six o'clock, and found waiting for him as an expected guest the Rev. Peter M'Kenzie, of Dewsbury, with his own ministers and their wives, who were invited to meet

Mr. M'Kenzie. He entered the drawing-room, and greeted each one of the company with a hearty salutation, taking his seat amongst them. The Rev. Robert Foster, who was present, has given us this account :

For some minutes he did what I never saw him do before at such a time. With folded hands and closed eyes, he sat resting. Mrs. M'Millan, who always seemed to watch her brother very tenderly, must have noticed it too, and said to him, "William, you are tired." He roused himself in a moment, and began to give us an account of his day's work. He told us about a dinner given to poor people, and of a letter written by the gentleman who gave the dinner to be read at the meeting. Stepping on to the hearthrug, Sir William read some extracts from the letter. Then looking up, and pushing back his spectacles, he said, in his usual animated style : "Good gospel that ! good gospel, my dear sirs ! No Methodist preacher could say anything better than that !"

After dinner Mr. M'Kenzie went to Lancaster Road to deliver his popular lecture on "Saul," accompanied by his chairman, Mr. Holman, and the other guests. Before leaving Sir William expressed his regret that he could not go with them, and, turning to the lecturer, he said, "What do you intend to do with the witch of Endor ? I should like to witness the treatment the old witch receives at your hands." Soon after he himself left the house in order to take the chair at Gloucester Road at a meeting of the Kensington Branch of the Federation League, of which he was president. On his way back he called in at the Golden Bells Coffee Tavern, which stands between Holland Park and Notting Hill Gate. As its object is to supply cheap and wholesome refreshments without intoxicating drinks, and thus counteract the bad influence of the public-houses, he occasionally looked in when passing to ask how they were getting on, and to speak words of encouragement to the managers.

At the supper table, on his return home, Sir William was joined by his guests, who had come back from the

lecture. He seemed in good health and spirits, and there was a good deal of animation and sparkle in his conversation. Turning again to the lecturer, he said :

"What have you done with Saul? where have you put him?"

"I put him nowhere, Sir William," replied Mr. M'Kenzie ; "I just left him."

"I have great hope," rejoined the genial host, "that poor Saul was saved after all, and through mercy got to heaven."

To show that he was not alone in this opinion, he quoted lines of Charles Wesley founded on Samuel's words (1 Samuel xxviii. 19), "To-morrow shalt thou and thy sons be with me." Mrs. M'Millan helped her brother to recall some of the couplets, and enabled him to complete the recitation :

What do those solemn words portend?
A gleam of hope when life shall end :
Thou and thy sons, though slain, shall be
To-morrow in repose with me ;
Not in a state of hellish pain,
If Saul with Samuel doth remain ;
Not in a state of damned despair,
If loving Jonathan be there.¹

Little did the man who recited these lines dream that on his own "to-morrow," then near at hand, he himself should be with Christ in paradise!

The fatal 16th of November came, and Sir William M'Arthur met his guests at breakfast, after which Mr. M'Kenzie took his departure. He then went to his library, and said to his niece, who sometimes acted as his amanuensis, "I have had some letters which have greatly annoyed me" (referring to communications about the Mission House), "but I have one sweet drop

¹ *Poetical Works of J. and C. Wesley*, vol. ix., p. 163.

in the bitter cup, a letter from Mr. Perks, promising me his hearty support in the matter of the new Centenary Hall, with which I am greatly gratified." Just then a gentleman called to see Sir William. After the interview he renewed his conversation with Miss M'Millan about his letters: "I have a large number," said he, "the accumulation of two days, having been unable to answer any yesterday or the day before. I have not time to stay now and dictate, but can do so in the evening, if you are not engaged." The niece assured her uncle that she would be able to assist him with his correspondence. "But," said he, "there is one letter which must be answered now." Miss M'Millan urged him to put it off until the evening, as he was in a hurry to get in time to the city. "No," he replied, "it is very important, and must be answered at once." He dictated his last letter, and Miss M'Millan wrote down the words. And why was one letter out of the many which he received selected for reply? What was the urgency? That communication treated thus exceptionally, was an application for financial assistance in a case of need. The last letter of a countless number, extending over a long life, was a favourable and generous reply in a case of urgent necessity. His last telegram was sent at the same time to the Rev. F. W. Macdonald, of Handsworth College, Birmingham, urging his attendance at one of the forthcoming meetings at the Centenary Hall.

Sir William M'Arthur's first business engagement in the city that day was to take the chair at the investment board of the Star Assurance Society at half-past eleven o'clock. Miss M'Millan advised him to take the carriage, but he replied, "No; the morning is foggy, and it would take too long a time to drive; I will go by train." When the hall door was opened, a dense fog

appeared outside, and he exclaimed, "Oh, how cold it is!" He bid his niece good-bye, and proceeded on foot to the Notting Hill Gate station of the Metropolitan Railway, which is about ten minutes' walk from his house. At this station only the trains of the "Inner Circle" pass. Sir William's usual way of going to the city, and for which he had a season ticket, was to the Mansion House station by the southern segment of the circle. When, however, he went direct to the Star office in Moorgate Street, he purchased a ticket for the journey, and went by the northern segment of the circle to Moorgate Street station. This was the route which he chose on the morning in question. He was evidently afraid of missing his train, and having to wait ten minutes for the next, which would make him late at the directors' meeting of the Star. He left home about half-past ten, and it is presumed walked hurriedly to the station. Certainly he appeared hurried at the station, for the inspector met him running down the long flight of stairs leading to the "outer-rail" platform. Knowing Sir William, he said, "You need not hurry, sir; you have plenty of time"; to which Sir William replied, "Oh!" and then added, "It is very cold." On reaching the platform, he went to the bookstall and bought a newspaper. Immediately after the train arrived, and he entered a first-class carriage. The only other occupant of the compartment was a lady, who, being in delicate health, did not appear at the inquest, but has since given some information to the family. According to her account, Sir William, sitting in a corner, made a remark to her about the weather, and then began to read the newspaper. Soon, however, she was startled to see him in a fainting condition. In two minutes after leaving Notting Hill Gate the train arrived at Queen's Road station, Bayswater, where the

lady got out and called the attention of the guard to the gentleman in the carriage, "with whom there was something the matter." The guard signalled the train to proceed, but went into the compartment and spoke to the dying passenger, whom he did not know, but received no answer. In two minutes more the train reached Praed Street station. The guard got out, and the dying, or deceased, passenger was removed to the inspector's room. A doctor was called, and he pronounced life to be extinct! Sir William M'Arthur was dead! The life which was begun at Malin, in the county of Donegal, on July 6th, 1809, after running a course of seventy-eight years four months and ten days, was ended underground in a carriage on the Metropolitan Railway, at or near Praed Street station, Paddington, on November 16th, 1887, about eight minutes before eleven o'clock in the forenoon.

To die out of his own bed, within a mile and a half of his own mansion, without uttering a parting word to the devoted sister and niece whom he left behind at his residence; without sending a message to his invalid wife at Sandown and to his aged sister in Ireland; and without the presence of the brother, only a few miles off, with whom he had been so closely and lovingly associated from their childhood up, was not exactly the kind of departure from this life that any of his friends could have desired for Sir William M'Arthur. Only a few weeks before his death he records in his diary that an old Brixton friend, the Rev. William Butters, expressed a desire that he might go to bed some night, and before morning awaken in heaven: a wish, he remarked, which was practically granted. But no one, surely, ever desired to enter a railway carriage on a business journey, and in four minutes afterwards to be brought out a corpse! And yet such a departure from

earth was not altogether inappropriate to one whose life had been a life of rapid movement and almost unintermitting activities. It would be difficult to think of Sir William M'Arthur as a valetudinarian. Those who knew him well could scarcely imagine him as taking his ease in a state of retirement and repose. To associate with the life which he led,—with his physical and mental vigour continued long beyond the common lot,—a protracted illness and bodily decrepitude, would be, to say the least, to border on the incongruous. It is far more in accordance with the antecedents of his busy life to picture him hurrying to "the city," and then, at the Master's call, changing trains at Praed Street, the visible for the invisible, and with the angel convoy sweeping along "the nearest way to the celestial gate" of "a city which hath foundations, whose builder and maker is God!"

The circumstances of Sir William M'Arthur's death were very different from those of his parents, as described by his own pen, and given in these pages. Unlike the father, who uttered his benedictions from his death-bed upon wife and children; and unlike the mother, who amazed the doctor who attended her with the greatness of her faith and the holy triumph of her last hours, the son took his departure from earth unconscious and unable to articulate a word. And yet in his case, as in theirs, through Divine grace, there was preparedness for death. This lover of Christian psalmody realized the ideal of his favourite hymnist :

Oh that without a lingering groan,
I may the welcome word receive !
My body with my charge lay down,
And cease at once to work and live.

The deceased passenger at Praed Street was first identified by his umbrella, on which were found, en-

graved on the handle, his name and address. Then Mr. R. W. Perks, whose letter gladdened Sir William that very morning, was present in the board room of the station, and was greatly shocked to find that the dead was the honoured friend to whom he had written only the day before. Meanwhile a messenger was despatched to 79, Holland Park, with the shocking news. Mrs. and Miss M'Millan were sitting, having no other thoughts of the much-loved brother and uncle than that of seeing him back in a few hours, when the butler came, and in tremulous accents said, "Sir William is gone!" Miss M'Millan looked at him, wondering what he could mean, and said, "I know that he has gone; I saw him off myself." Then came the distressing and incredible explanation. The niece, with something of her deceased uncle's quickness and despatch, was soon in a hansom cab on her way to Praed Street, but still thinking that the terrible news brought to the house could not be true. On arriving at the railway station she found that her uncle, who, she still hoped, might not be dead, had been removed to St. Mary's Hospital close by. "On my arrival there," she writes, "I found the intelligence was only too true. He was really gone, and his remains were awaiting identification by a relative. This sad duty I performed; and even when I saw him lying lifeless before me, I could not realize that it was he who had left me so full of life and vigour but a short time before."

It was an aggravation to the distress of the family that they could not get possession of the precious remains at once, but had to wait until an inquest was held. The witnesses examined in the coroner's court were Miss M'Millan, the inspector of Notting Hill Gate railway station, the guard of the train, the police officer who had charge of the body in its removal to St. Mary's Hospital,

and Dr. Verdon, who had been Sir William's medical attendant during the seven years preceding. He gave it as his opinion that death was caused by syncope of the heart, brought on by over-exertion in hurrying to the train. The verdict was in accordance with the evidence.

The news of Sir William M'Arthur's sudden death produced profound regret, and called forth appreciative notices of his character and work from the whole newspaper press, metropolitan and provincial.

The funeral took place on the Monday following the death. An affecting service was held at the late residence of the deceased before the body was removed, at which brief addresses were feelingly delivered by two venerable ministers—Dr. George Osborn and Dr. John Stoughton, both of them valued friends of Sir William M'Arthur. The procession went first to Denbigh Road chapel, which was crowded with a representative assembly. Here the first part of the burial service was impressively read, and an address, remarkable for its beauty and fulness, was delivered with much emotion by Dr. Rigg. From Denbigh Road the funeral train, with its long line of mourning coaches and private carriages, passed through several miles of the western and south-western parts of the metropolis. When the *cortège* crossed Vauxhall Bridge, it entered the old borough of Lambeth, which the deceased had represented in Parliament for seventeen years. It traversed a good part of its extent through Vauxhall, South Lambeth, Stockwell, Brixton, and on to Norwood Cemetery. Many of his former constituents were amongst the spectators that looked on with mute and respectful tokens of regard for the dead. In the long procession were representatives of the various institutions, religious and philanthropic, with which Sir William M'Arthur had

been closely connected. Not to mention those of his own Church, amongst them were such important ones as the British and Foreign Bible Society, the Evangelical Alliance, the Aborigines Protection Society, the Hospital Sunday Committee, and the London City Mission. None of the representatives looked more sorrowful than a deputation from the Irish Methodists, who crossed St. George's Channel to lay a wreath upon the coffin of as genuine a friend of his country as Ireland ever had. At the cemetery gates the procession was joined by the deputy and common councillors of Coleman Street Ward, of which the deceased had been alderman, and other members of the corporation of London stood beside the grave. The metropolitan police kept the route open for the funeral *cortège*, and in the more crowded thoroughfares, to preserve it unbroken, they suspended or diverted the traffic. The service at the grave was read by the President of the Conference (the Rev. John Walton), and with an unfaltering confidence the "sure and certain hope of a resurrection unto life eternal" was uttered over all that was mortal of William M'Arthur.

It is scarcely necessary to add that resolutions of sympathy came to the family from the Court of Aldermen, the Court of Common Council, and many other public bodies; from several Methodist committees in England and Ireland, and from the other religious and philanthropic institutions with which he had been connected during his life. Letters of condolence reached them in multitudes from far and wide, from all parts of the United Kingdom, and from distant colonies beyond the sea.

On the character of Sir William M'Arthur little need be added to the narrative of his life. Its foundations were laid in the religious training which he received in

his father's house, and all that appeared afterwards was but a development of that first formation. His religion was not a mere creed or profession; it was a life, an experience, a practice. When his occupations were multiplied, and he had to hurry from one engagement to another throughout the livelong day and into the night, the keeping of the heart right with God and the proper culture of personal piety must have been no easy task. That many of his engagements were with religious committees and institutions did not exempt him from the dangers to which the inner spiritual life is liable, even when employed upon the externals of religion. He knew, at the same time, that it was possible, through Divine help, to be "fervent in spirit, serving the Lord," while, all the time, he was "not slothful in business." And so he continued the early habit of reading the Bible, and tried, as far as possible, to live in the spirit of prayer and engage in its exercise. Mrs. M'Millan says :

He had a wonderful gift for extempore prayer in public and at family worship. Clothed in beautiful language, his prayers seemed to go direct from his heart up to the throne of God. He often complained that he had not more time for private devotion, spiritual improvement, reading, and meditation; but those who knew most of his inner life were well aware that he had much secret communion with God. In his private devotions he sometimes prayed aloud, and through the closed doors might be heard the sound of his voice, pleading in earnest prayer with God.

One-seventh of his time was secured to him, guarded from secular occupations, by the Divine institution of the Sabbath, and thankfully did he avail himself of the day of holy rest. Nor did he fail to regard it also as "a day of holy convocation to the Lord." Then was he seen in his pew, a reverent worshipper, and was heard too, for he did not leave all the singing to the choir. When the liturgical service was used he joined audibly in the responses, and when extempore prayer was offered

he was not wholly mute, but sealed the petitions with a devout "amen!" He was an attentive hearer of sermons. Unlike a man of business who on his death-bed said to his minister, "Although regularly attending the services, I have not listened to a sermon for years, my thoughts have been wandering to other things,"—unlike him, Sir William M'Arthur recorded the text, and sometimes gave the principal divisions of the sermon, in his diary. He evidently took heed how he heard, and received profit accordingly. Nor did he turn his back on the Lord's table, but whenever it was possible responded to the appeal of the minister, "Draw near with faith, and take this holy sacrament to your comfort." On the first Sunday of each year, in combination with the Lord's Supper, he joined in the "Covenant Service" of his own Church. When unable to attend he "renewed the covenant" in private. In the form of words usually employed he would say, after much confession of sin and expressions of humiliation :

Forasmuch as Thou hast, of Thy bottomless mercy, offered most graciously to be my God through Christ, I call upon heaven and earth to record this day, that I do solemnly avouch Thee for the Lord my God, and do here take Thee, the Lord Jehovah, Father, Son, and Holy Ghost, for my portion, and do hereby give myself, body and soul, to be Thy servant, promising to serve Thee all the days of my life. And since Thou hast appointed the Lord Jesus Christ the only means of coming unto Thee, I do here, upon the bended knees of my soul, accept of Him as the new and living and only way by which sinners may have access to Thee, and do here solemnly join myself in a perpetual covenant to Him.

Sir William M'Arthur was not unaware of the dangers to spiritual religion which surrounded the possession of worldly wealth and high position, and that there was a need be for David's counsel, "If riches increase, set not your heart upon them." Hence he antidoted any tendency to avarice by giving back to God a considerable proportion of the wealth with which Providence

blessed him, and by giving back so largely and constantly, that he ran no risk of incurring the momentous responsibility of dying a millionaire. He knew, of course, of our Lord's startling illustration of the difficulties in relation to salvation which are attendant upon a condition of worldly prosperity,—the camel and the needle's eye. He knew, also, that this hyperbole of the Great Teacher, like His metaphors of cutting off the hand and plucking out the eye, was capable of sober explanation. So diligent a reader of the Bible as he was must also have known that the godly centurion at Capernaum, the greatness of whose faith astonished Jesus, was rich enough to build at his own cost a synagogue for the nation that he loved. Nor was he ignorant that the two disciples who lovingly interred the body, which one of them begged from Pilate, held, as members of the Sanhedrim, senatorial rank amongst the Jews; that Joseph of Arimathæa, "a disciple of Jesus," "a rich man," gave up for the sacred corpse his own new tomb; and that Nicodemus, "a ruler of the Jews," brought to embalm the body "a mixture of myrrh and aloes, about an hundred pound weight." Knowing all this, the Christian merchant and Knight Commander of St. Michael and St. George listened one Sunday morning to a sermon on riches, in which severe things were said without any qualification to a congregation in which he himself was the only man of wealth. "Heard," he writes, "Mr. — on the subject of riches. The sermon was not very suitable to the congregation. He denounced rich men in unmeasured terms, and went so far as to question whether it was possible for a rich man to be a Christian. Mentioning the sermon to Mr. —, he remarked: 'Then Abraham must have been a great sinner, for he was very rich in cattle and in silver and in gold.'" The opulent patriarch paid tithes to Melchizedek; and this

bock gives evidence that the Christian merchant whose life it records, was not disregardful of the claims upon property made by Him who is "a Priest for ever after the order of Melchizedek."

Sir William M'Arthur's religion led him to be charitable to the poor, and especially to the virtuous poor, whose poverty was not the result of vice. Many instances might be given of substantial help bestowed upon this deserving class both in Londonderry and in London. Even the casual applications made to him were not unheeded. His sister says of him: "His sympathy with sufferers was great, and his charity wonderful. What good he did, often in secret, during a long life-time, the great day alone will reveal. Appeals were made to him continually, personally, and by letter, which, though many of the applicants were unknown to him, and he was frequently imposed upon, he could seldom bring himself to refuse." In some cases of which he had strong suspicion and declined to help, he afterwards sent to ascertain the fact; and where he found that he was mistaken in his suspicions, he immediately sent substantial relief. Of orphanages and asylums for the destitute he was a generous supporter. He kept in his library a large drawer with a multitude of small divisions, each labelled with the name of some particular charity; and in these he deposited the applications which he received relating to the several institutions towards which he subscribed until he attended to them.

Sir William M'Arthur carried his religion with him into his political conduct by avoiding altogether the animosities of party strife. To outsiders who do not feel the heats of partisanship, the spirit of party, as sometimes exemplified, appears unfair and reprehensible. Attributing to opponents, without sufficient

reason, unworthy motives ; misrepresenting their actions and measures ; denying to them any good whatever : all this, come from whichever side it may—and it has come from both sides—cannot be regarded as just or Christian. “Thou shalt not bear false witness against thy neighbour” is as binding as any commandment in the decalogue, and is as obligatory upon politicians as upon other people. The temptation to be unfair towards “the enemy” is too great for some speakers to resist, especially when addressing a crowd, with whom passion, intensified by the sympathy of numbers, is sometimes stronger than reason. Sir William M’Arthur was, we think, fair towards political opponents, did not indulge in sarcasm or the caricature of misrepresentation, and was at the farthest possible remove from all bitterness of feeling. The correctness of a saying which he used at his first public meeting at Lambeth, that “all the good measures were passed by the Liberals,” would, no doubt, be denied by the Conservatives ; and it is questionable whether, with his increased knowledge and after a long parliamentary experience, he would have repeated it. His candour and open-hearted honesty as a member of Parliament won for him respect from both sides of the House of Commons. As a Christian senator, moreover, he was opposed to all legislation which might injure morality or true religion.

Sir William M’Arthur was a catholic-spirited Christian of wide sympathies. These pages show how strong was his attachment to his own Church, and how fully he was convinced that, by supporting its institutions, he could do the largest amount of good to his fellow men. At the same time he gladly recognised the many excellences of other denominations, and greatly rejoiced at the good they were doing. Almost from its formation he had been a member of the Evangelical Alliance,

and a more faithful exemplification of its principles and spirit than his life afforded it would be difficult to find. He was glad to be associated with brethren of other Churches in such multi-denominational institutions as the British and Foreign Bible Society, the London City Mission, and the Evangelical Alliance itself. Clergymen, like the Rev. Carr Glynn and Canon Fleming, and Nonconformist ministers, like the Rev. C. H. Spurgeon and Dr. Stoughton, enjoyed his personal friendship, and had his high admiration as preachers. In his numerous visits to the Continent he frequently communicated in the churches which the Church of England has provided so largely and laudably for English-speaking tourists. Bigotry was not a narrow infirmity of this broad-minded Christian. Nor was his liberality the latitudinarianism to which all creeds are alike. It breathed the true apostolic spirit: "Grace be with all them that love our Lord Jesus Christ in sincerity."

His patriotism was Christian patriotism. His love of Ireland was so very great, that his thirty years' residence in England failed to weaken or diminish it. It is a mistake to suppose that the Irish of British descent are not as patriotic in their feelings as those who have descended from the earlier Celtic invaders, although, naturally enough, the feeling is not anti-British. The Irish volunteers of last century, who achieved legislative independence, were Anglo-Irish, and "Grattan's Parliament," as it is sometimes called, was composed exclusively—lords and commons—of the same race. And so with the earlier patriotism of Swift's *Drapier's Letters*; it was colonial and not native. The Anglo-Irish are proud of the natural beauties of Ireland, its verdure and fertility, its rivers and lakes. Its towns were built by them. Londonderry was as much British-built as Boston in Massachusetts, and both of them about the same time.

Belfast had a similar origin, and, of slower growth, has grown to larger dimensions than has its sister-city on the Foyle. Limerick, Cork, Waterford, and Dublin, insignificant before, were founded or refounded by the Danish invaders, but were made what they are by the English settlers and their descendants. Of the noble public buildings of the metropolis, the Anglo-Irish, whose creation they were, are justly proud. The race, although in a minority through the incompleteness of the colonization, feel themselves at home in Ireland, and are as much entitled to be called Irishmen as their kindred beyond the Atlantic deserve to be called Americans. If there be a difference, it is that the English have been in Ireland twice as many centuries as they have been in America.

Sir William M'Arthur's love for Ireland was shown mainly in his desire to promote its evangelization, and especially to benefit his native land by educational institutions of a superior class. He had however a wider patriotism, which was British as well as Irish, and included the whole United Kingdom. Born under the British constitution, he was no naturalized alien in England and Scotland, but felt himself still at home on this side of St. George's Channel, as well as on the other. Besides which, his ancestors migrated in the seventeenth century from Great Britain to Ireland. By the strong ties of blood, religion, and business he was connected with the larger of the British isles, and never felt himself in London, away from Malin, from Miltown, and Londonderry, as "an exile of Erin."

Sir William's regard for his country, the United Kingdom, was extended to the colonies and dependencies of the Crown. He was an ardent admirer of the laws and institutions under which he lived at home, and no ancient Roman could utter his proud boast, *civis*

Romanus sum, with greater exultation of feeling than he experienced when he thought of his own national advantages. Nothing consequently pleased him better than the extension of British influence in the colonizations which reproduced English institutions beyond the Atlantic, and in the southern hemisphere. Like his eloquent countryman Curran, he spoke "in the spirit of the British law, which makes liberty commensurate with and inseparable from British soil."

His ceaseless activity was a marked characteristic in Sir William's life. How he managed to keep so many engagements was a wonder and a mystery to many. When asked how he did it, he replied, "I do one thing at a time." His diary gives evidence that he was prompt, punctual, methodical, and careful in the division and appropriation of time. He nearly always records the hour by the clock at which he kept his numerous daily engagements, and frequently the time at which he went to bed. When he made a speech at a public meeting, he gives the number of minutes which he occupied. His orderly and methodical habits, so far as his library was concerned, are thus described by his librarian, Mr. Thomas Hayes :

In his library Sir William M'Arthur was methodical and orderly. He had a place for everything, and everything in its place. He never left home in the morning with his table in a litter. The result was that every letter needed was invariably found at once. He had cases for his letters arranged in alphabetical divisions. His large book of receipts was so kept that any receipt could be found at once.

Of the library itself, and of Sir William in it, Mr. Hayes says :

It was good and useful, and largely a reference library. It contained several commentaries, the four reviews—the *Quarterly*, the *Edinburgh*, the *British*, and the *London Quarterly*, a set of *Hansard*, etc., etc. Books relating to the four quarters of the globe were arranged for immediate reference. Works on Ireland

occupied a position of their own on the shelves. The publications of several learned societies had a place. There were histories, biographies, and a beautifully bound edition of the poets, etc., etc. The poets were favourites with him. He would sometimes repeat passages to me from memory, giving them in good style. Some of his books had been his companions through life. He took pleasure in his library, and seemed to enjoy himself in it. When there too much of his time was occupied in answering his numerous correspondents. I often urged him to spare himself, and to enjoy his books more, and this he was always hoping to do. I noticed that before leaving home he usually read a hymn, going through the book in order. He was also fond of reading Job Orton's *Notes on the Old Testament*. He seemed always pleased to tell me of his day's work, which for extent and variety was marvellous.

We may safely leave to our readers the task of assigning Sir William M'Arthur the place he should occupy in the ranks of remarkable men. That he was a remarkable man is the very least that may be claimed for him. If we should venture to call him a great man, and if such estimate should be challenged, it may then be necessary to ask for a definition of greatness. If without genius, the gift of nature, and scholarship, the product of art; if undistinguished in poetry, oratory, and statesmanship, he was certainly not destitute of the qualities of which great men are made. In his line of things he was great in courage, in energy, in strength of will, in tenacity of purpose, and in general force of character. He was especially strong in moral qualities, in guilelessness, in purity, in unselfishness, in benevolence, in magnanimity; and in the robustness of good sense seemed to realize St. Paul's ideal: "Wherefore in malice be ye children, but in understanding be men." He was quick and clear in the conception of his ideas, rapid in the formation of his plans, and prompt in the execution of his designs. These are qualities which make military commanders heroes and conquerors, and which in the more peaceful pursuits of commercial life and religious enterprise help to account for the suc-

cesses achieved by William M'Arthur. In municipal affairs his career was no failure, either in Londonderry or in the mother city on the Thames, from which the "maiden city" takes its prænomen. He entered Parliament when nearly sixty years of age, and yet, with this disadvantage, in the case of Fiji, he persevered against an opposition before which less courageous men would have quailed, and from which timeservers would have turned aside, until victory crowned his efforts. In his fidelity to God in the high and honourable position to which the humble Methodist preacher's son had attained, his enemies, if he had any (and we know of none), might surely have applied to him the honourable testimony which the foes of Daniel undesignedly bore to the prophet in Babylon: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

About a year and five months after the interment of Sir William M'Arthur, his grave in Norwood Cemetery was re-opened, and again mourners stood around it. The dead was borne from the Isle of Wight, and on the coffin-plate was inscribed the beloved name of Marianne M'Arthur. In the interval between Sir William's death and her own she received from the family the same loving attentions as were shown to her by her husband. Lady M'Arthur died at Sandown, Isle of Wight, April 13th, 1889. Through the grace of God we can now think of the two as having joined in heaven "the spirits of just men made perfect."

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